

AN INTERNATIONAL BAPTIST MAGAZINE

MISSIONS

Volume 147 Number 3

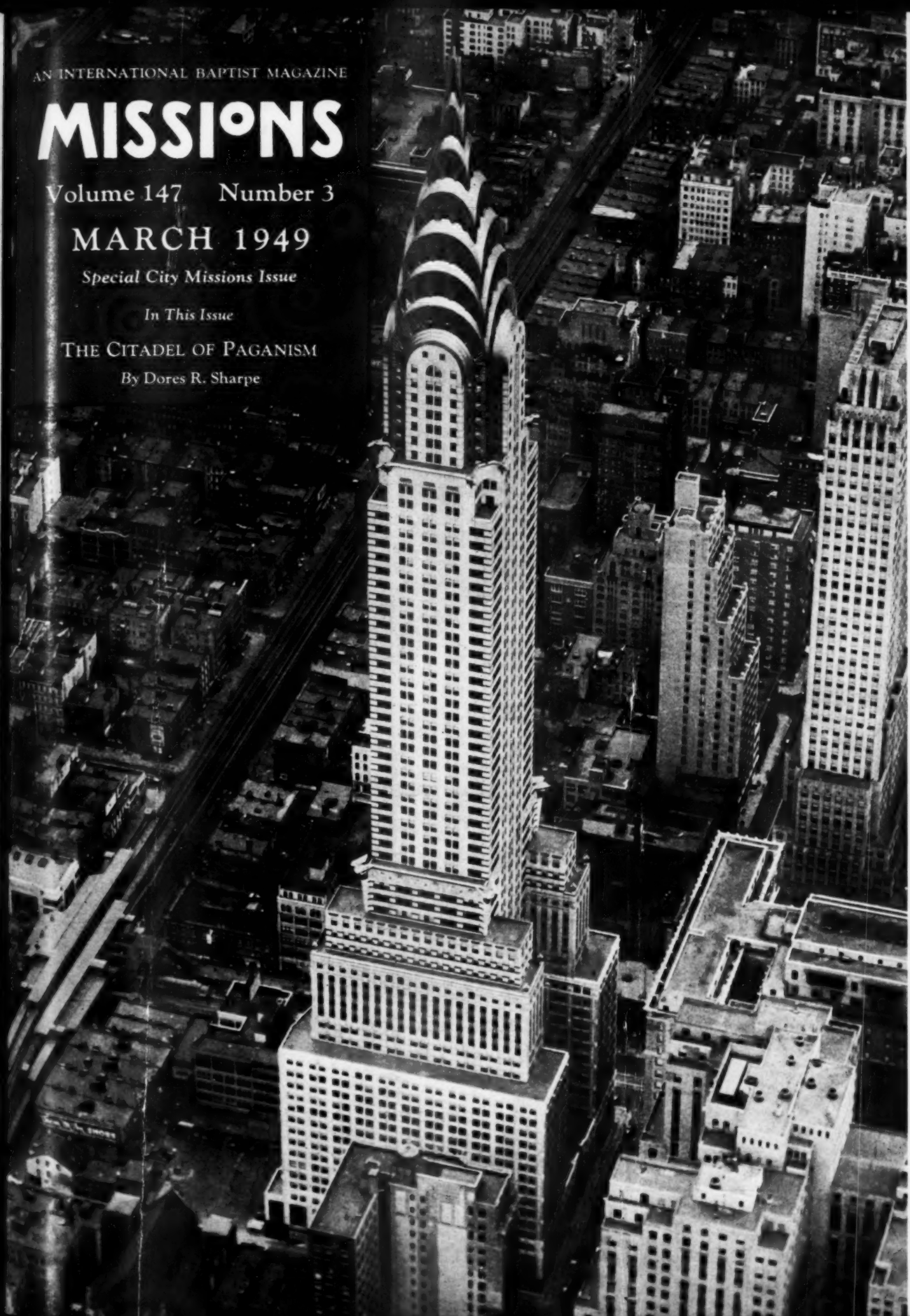
MARCH 1949

Special City Missions Issue

In This Issue

THE CITADEL OF PAGANISM

By Dore R. Sharpe



Every Minute Counts

*It is now time to begin work on the
Every Member Enlistment in your own church*



INCREASE YOUR PLEDGE NOW

At this time of year members of Northern Baptist Convention have two important matters on their agenda: 1) to accept as many "Shares of Success" as possible in order to raise the unified missionary budget 100 per cent before April 30; and 2) to make pledges to cover in full the 1949-50 missionary and benevolence budget of the Convention. And the one is just as important as the other.

Council on Finance and Promotion

NORTHERN BAPTIST CONVENTION

MISSIONS PUBLICATION COMMITTEE: Mrs. Leslie E. Swain, *Chairman*, G. P. Beers, Mrs. C. E. Deems, A. S. Dodgson, S. B. Hazzard, Irene A. Jones, R. E. Nelson, H. D. Pickett, Luther Wesley Smith, Dorothy A. Stevens, J. W. Thomas, Jesse R. Wilson.

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THE QUIZ COLUMN MARCH

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who is the author of *Japan Begins Again*?
2. What abounds wherever man makes his habitation?
3. What book was written by Donald Baillie?
4. What state has the smallest percentage of church membership?
5. Who is H. I. Phillips?
6. What suggests a global emergency and indicates a confident expectation?
7. Who died in Lausanne, Switzerland, March 27, 1929?
8. To what Congress will Northern Baptists provide 100 delegates?
9. For what have we had to borrow money?

Note that this contest began with September and runs through June, 1949, and is open only to subscribers.

10. What is not an easy task?
11. For what will no merely human scheme ever be sufficient?
12. What registers only quantity and not quality?
13. What will be observed on Sunday, March 13, 1949?
14. What will many young people want to do?
15. Who serves as a consulting clinical psychologist?
16. What is one of the challenging demands of the present day?
17. What was found interesting, educational and inspiring?
18. Who died on May 3, 1943?

Rules for 1948-1949

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 31, 1949 to receive credit.

Two Pictures

The picture on the front cover is easily identified as an airplane view of upper New York City with the Chrysler Tower in the foreground. On page 138 (*frontispiece*) appears an airplane view of Cleveland, Ohio.

MISSIONS

An International Baptist Magazine

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Field Correspondents in Four Continents

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For subscription rates see page 130

Vol. 147

MARCH, 1949

No. 3

In This Issue

FEATURAL

THE BEWILDERING TANGLE THAT IS INDIA.....	Jesse R. Wilson	142
CHRISTIANITY IN THE CITADEL OF AMERICAN PAGANISM.....	Dores R. Sharpe	146
THE RESPECTABLE BUT FUTILE CITY CHURCH.....	Arthur C. Archibald	150
THE CHALLENGE OF THE CITY TO AMERICAN BAPTISTS.....	W. Earle Smith,	
R. C. Ostergren, E. A. Finstrom, W. W. Bloom, R. L. Mayberry, L. W.		
Bumpus, A. L. DeMott.....		152
TODAY'S OPPORTUNITY WILL NOT WAIT FOR TOMORROW.....	J. H. Heartberg	166

EDITORIAL

THIS MODERN BABYLON.....		139
THE WORLD TODAY.....		140
THE ROBIN WITH THE BROKEN WING AND DEAD CHILDREN IN SHANGHAI.....		159
CHURCH MEMBERS MUST BE WEIGHED AS WELL AS COUNTED.....		159
THE DECLINING EDUCATIONAL LEVEL IN THE MINISTRY.....		160
THE COMPLACENT CHURCH MEMBER AND THE FAITHFUL MINISTER.....		161
EDITORIAL COMMENT.....		161
THE GREAT DELUSION.....		162

GENERAL

TWO ROADS TO THE SAME BRINK.....	Charles A. Wells	130
CHRISTIAN EDUCATION (College and Divinity School Announcements).....		132
REMARKABLE REMARKS.....		141
THE LIBRARY.....		163
NEWS FROM THE WORLD OF MISSIONS.....		169
FOREIGN MISSIONS CONFERENCE AT BUCK HILL FALLS.....	L. P. Jensen	169
HOME MISSIONS COUNCIL AT BUCK HILL FALLS.....	R. Dean Goodwin	170
OUR PRIMARY CONCERN.....	Reuben E. Nelson	172
SHARES OF SUCCESS.....	Roy B. Deer	172

DEPARTMENTAL

WOMEN OVERSEAS.....		174
TIDINGS FROM THE FIELDS.....		176
AROUND THE CONFERENCE TABLE.....		177
THE OPEN FORUM OF METHODS.....		178
MISSIONARY EDUCATION.....		179
THE BAPTIST YOUTH FELLOWSHIP.....		180
MISSIONARY EDUCATION FOR CHILDREN.....		182
THE CROSS WORD PUZZLE PAGE.....		186

PICTORIAL

THE CHURCH IN THE CITY.....		138
OTHER ILLUSTRATIONS (Listed in Detail).....		192

Two Roads to the Same Brink

CARTOON NUMBER 157 BY CHARLES A. WELLS



ONE of the most dangerous misinterpretations and specious arguments of our time is that we must fight Russian communism in order to save America from godlessness. All over the United States many voices are warning that we must at all costs stop godless communism.

That is true enough, for communistic godlessness is a dangerous thing. But will anybody maintain that a capitalistic godlessness is less dangerous?

Such few nations as have been destroyed by communism can be matched by many that have gone down to destruction through the moral rottenness and the spiritual decay of capitalist godlessness. The facts of history will substantiate the rather harsh statement that an atheistic capitalist is as dangerous to "the American way of life" as a godless communist. In high places and low, hatred, selfishness, greed, dishonesty, racketeering, have destroyed more nations than the teachings of Karl Marx or the principles of Nicolai Lenin or the policies of Joseph Stalin.

Godless communism is a real menace to American security as it pushes toward us from without; but godless capitalism is also a dreadful danger to American security as it destroys the American spirit and vitality from within.—CHARLES A. WELLS.

Instructions to Subscribers

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When you receive notice that your subscription has expired, renew it at once. If you have not already done so, use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

WHO'S WHO

In This Issue

► ARTHUR C. ARCHIBALD is Director of Evangelism of the Cleveland Baptist Association.

► HELEN TATE D'BOY is Chairman of the Program Committee of the National Conference on Woman's Work.

► HAROLD E. FEY was inadvertently omitted from WHO'S WHO last month when his article, "Religious Segregation in the United States," was published on pages 80-82. He is Managing Editor of *The Christian Century*, Chicago, Ill.

► LAURA FISH is Missionary Counselor and Principal of the Baptist Missionary Training School at Barranquitas, Puerto Rico.

► R. DEAN GOODWIN is Public Relations Secretary of the American Baptist Home Mission Society.

► LOUIS P. JENSEN is Associate Secretary in the Home Department of the American Baptist Foreign Mission Society.

► HELME M. ROSNELL is Secretary in the Home Base Department of the Woman's American Baptist Foreign Mission Society, in charge of the designated gifts.

► DORES R. SHARPE is Executive Secretary of the Cleveland Baptist City Mission Society, Cleveland, Ohio. He has served in that position since 1925 and next year celebrates his 25th anniversary.

► JESSE R. WILSON is Home Secretary of the American Baptist Foreign Mission Society. He is now on a secretarial visit to Baptist mission fields in Asia having recently completed a visit to Belgian Congo.

CHRISTIAN EDUCATION

BEGINNING MISSIONS' SPRING PROGRAM of ANNOUNCEMENTS by BAPTIST SCHOOLS, COLLEGES, and THEOLOGICAL SEMINARIES

Like all other enterprises and institutions today the American college, and particularly the denominational institution, faces difficult financial problems in this era of postwar inflation. Although tuition fees have been increased, this increase in revenue is offset by the higher costs of maintenance and operation, and by the decline in income from invested funds occasioned by lower interest rates.

Nevertheless the institutions featured on these pages are determined to do everything possible to furnish proper training for the young people enrolled as students. Theological seminaries, colleges, schools—all deserve hearty Baptist support. They can be recommended with confidence to any young people who are interested in a college education, or who are planning to enter the ministry, or missionary service either at home or abroad.

There's a Place for Every Talent in the Ministry

RELIGIOUS JOURNALISTS are hard to find. . . . Religious radio is a wide-open field. . . . Specialists in rural sociology for leadership in the field of the rural church are in great demand. . . . Social workers for Christian centers, chaplains in hospitals and in industry, ministers of music, directors of religious education, student counselors, are some of the fields in which the demand exceeds the supply. . . . At home and abroad, doctors, nurses, teachers, engineers, and specialists of every kind are needed. And, of course, the pastoral ministry lends itself to the utilization of the widest variety of talents.

If you have any real ability, there is a place for you in the ministry.

For information concerning opportunities open to you, write to the Commission on the Ministry of the Northern Baptist Convention, 152 Madison Avenue, New York 16, New York. Or write directly to any of the ten seminaries affiliated with the Northern Baptist Convention.



Inquiries concerning admission to COLGATE-ROCHESTER, requirements, residence halls, and scholarships should be addressed to the Dean, Colgate-Rochester Divinity School, Rochester 7, New York.

Indian Summer Arrived in January

January brought most extraordinary weather to New York City. While Southern California, believe it or not, had deep snow and ice and its people shivered in record low temperatures, the people of New York basked in summer sun-

shine and enjoyed balmy temperatures of 60 degrees and more.

Unfortunately the balminess of the weather was not reflected in the record of subscriptions to *MISSIONS* which registered a loss for January.

The score thus stands at 164 months of circulation gains and 29 months of losses during the past 16

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years of present editorial management.

Once again MISSIONS appeals to you as subscriber to maintain your

loyalty and interest by the prompt renewal of your own subscription, and by earnest efforts to extend MISSIONS' circulation in your own

church. While this is an officially sponsored periodical of the denomination, it is really YOUR magazine. Without your cooperation and support it cannot promote the organic well being of the denomination nor sustain its missionary enterprise at home and abroad. You need MISSIONS to keep you informed. MISSIONS needs you to help maintain its ministry and service as a publication medium devoted to the interests of the world mission of Northern Baptists.

LETTERS

From the Editor's Mail Bag

I note that MISSIONS in October and November published accounts of the Amsterdam meeting of the World Council of Churches. Will we never

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learn that the Kingdom of God is a spiritual kingdom into which men enter by the new birth and is not a new social order brought about by improved social and economic progress? The title of your first report, "All Roads Led to Amsterdam", is quite appropriate. When more roads lead to Christ and not until then will this old world be a better place to live in. . . . How much of "the most colorful, stately, and impressive church service" will God honor if the hearts of those who take part are not right with Him? Let the Northern Baptist Convention and the World Council alike heed the warnings of the prophet Amos and return to the worship of the Lord in spirit and in truth lest we be carried away captive and be scattered abroad. Why must MISSIONS and our Convention continue to extol the virtues of such a modernist organization and why must our Convention continue to support the apostasy which is so rampant in the World Council?—*G. Robert M. Creary, Portland, Oregon.*

NOTE—The fact that the World Council of Churches in its constitution as adopted at Amsterdam limits membership only to churches or denominations or communions that "acknowledge Jesus Christ as God and Saviour" can hardly justify the charge that it is a modernist organization or that apostasy is rampant in it.—**Ed.**

I appreciate more than I can say the courageous editorial policy of MISSIONS, even though I do not always find myself in perfect agreement. But that is nothing to worry about. I sometimes find myself in disagreement with myself. So keep up the good work, say what needs to be said, and leave the rest with the Lord.—*C. Fred Lehr, Aplington, Iowa.*

Permit me to congratulate MISSIONS on its realistic and just appraisal of the Palestine situation as set forth in the editorial, "From Ancient Feuds over Water Wells to the Modern Struggle for Oil." You are right in suggesting that we cannot expect righteousness and peace so long as

ALUMNI ACHIEVEMENT . . .



**Franklin College
Proudly Salutes
Kenneth Dodgson,
a Graduate of
the Class of 1946**

KENNETH DODGSON, son of an outstanding Baptist minister and whose mother is the daughter of a Baptist minister, is making a significant contribution to the Baptist youth of the United States. He has climaxed a long list of religious

achievements with the national presidency of the Baptist Youth Fellowship.

Franklin College is proud to have had a part in the training of "Kenny" Dodgson, and to be able to add him to the large group of Franklin College alumni who are giving their lives to religious service.

Kenneth Dodgson was graduated from Franklin College in 1946 and two years later he received his Bachelor of Divinity degree from the Colgate-Rochester Divinity School. This achievement two years after college graduation represents the type of thorough training which Franklin College believes in, and "Kenny" is now adding to his religious experiences by traveling as the national discipleship interne of the Baptist Youth Fellowship.

If you are interested in a career in religious service, at home or abroad, Franklin College challenges you, and invites you to come here in September to begin your training.

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material things, such as oil and military bases, are placed above human values.—*Karl Baehr*, American Christian Palestine Committee, New York, N. Y.



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I am an enthusiast for MISSIONS. Over the years of my pastoral work my wife and I have sent in many subscriptions. Please do not conclude therefore that my enthusiasm is waning because of what I write in this letter. Some of my laymen and I have been discussing what appears in MISSIONS and our other Baptist publications that is related to missions. Much is reported about what Baptists have done and are doing. *But very little is said about what we ought to be doing.* We need to be challenged with great needs. We need to be jarred out of our stupor by straight-from-the-shoulder blasts that make us face the needs of unreached mission fields and their people. We need again to face the value of the human soul and to be stirred by the realization that human souls are per-

ishing without the gospel. Surely there are Baptist writers who can stir the emotions of Baptists to the vastness of the job we are not doing.—*Rev. E. James Cain*, Fowler, California

NOTE—We will make considerable progress toward meeting "the vastness of the job we are not doing" by raising in full the \$7,500,000 unified missionary budget of the current year which includes many needs such as Pastor Cain emphasizes in his letter.—Ed.

May your mind be alert, your eye clear, and your pen mighty to continue for many years to give MISSIONS to Northern Baptists.—*James H. Carter*, Eaglesville, Penn.

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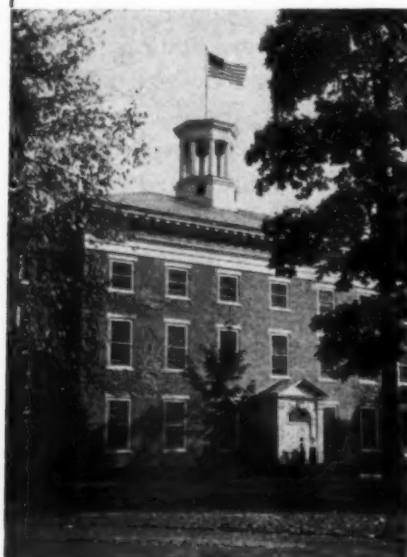
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Pastors' Conference At Crozer Seminary

The annual Pastors' Conference at Crozer Theological Seminary will be held March 15-17, 1949.

The lecturer will be Dr. Ray C. Petry, Professor of Church History at Duke University. Under the general theme, "Preaching in the Great Tradition," Professor Petry will give four lectures, respectively on "The Christian Heritage and Ministerial Responsibility," "Preaching and Teaching in the Christian Ministry," "Preaching and the Ministry to the Common Life," and "Preaching the Word and the Ministry of Worship." His recently published book, *No Uncertain Sound—Sermons that Shaped*

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the Pulpit Tradition, is regarded as a masterpiece of scholarship and homiletical pertinence.

Pastors desiring further information and desiring to register for attendance should write to Prof. Robert E. Keighton, Crozer Theological Seminary, Chester, Pa.

The Resignation of Dr. Stanley I. Stuber

In order to accept appointment as Director of Promotion in the recently reorganized Church World Service, the interdenominational world relief agency with which

Northern Baptists cooperate, Dr. Stanley I. Stuber has resigned as Director of Public Relations for the Northern Baptist Convention, and as Secretary of Publicity in the Council on Finance and Promotion, to take effect February 15, 1949. His retirement also involves relinquishing his responsibility as Executive Secretary of the Baptist World Relief Committee and as Chairman of the Northern Baptist Convention's Radio Commission. His new duties, however, will permit him to retain his chairmanship of the Baptist World Alliance Commission on Religious Liberty. Dr. Stuber's vast experience in the fields of public relations and publicity, his extensive travels in Europe, his direction of relief efforts, and more recently his work in behalf of Displaced Persons, abundantly qualify him for his new responsibility. He will be greatly missed at Baptist Headquarters. It will not be easy to make the necessary adjustments or to find the right personnel to fill the positions which he has vacated.

Testimonial Dinner To Dr. and Mrs. R. L. Howard

In honor of Foreign Secretary Randolph L. Howard who retired

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on December 31, 1948 (See *Missions*, December, 1948, page 608), and Mrs. Howard, the Foreign Mission Board and the Woman's Board arranged a testimonial dinner in New York City on January 17, 1949 in connection with their regular winter meetings. A large company of members of both Boards as well as invited guests from other Baptist agencies were present. Foreign Board Chairman A. L. Miller served felicitously as toastmaster.

Mr. C. L. Aldrich read the formal resolution of appreciation of Dr. Howard's nearly 40 years of service as missionary, Judson College President, and Secretary. Mrs. Leslie E. Swain read a similar resolution from the Woman's Board and in a brief speech praised Dr. Howard's constant emphasis on the urgency of foreign missions. Dr. G. Pitt Beers represented the other agencies and complimented the guest of honor in finding a new opportunity in his retirement to serve the cause of the displaced persons.

Dr. John W. Decker spoke in behalf of interdenominational relationships toward which Dr. Howard had made a notable contribution through the years. Greetings from the mission fields, Judson College alumni, missionaries, President Sanford Fleming of the Northern Baptist Convention, and other individuals, were read by Secretary Louis P. Jensen. Secretary Marlin D. Farnum spoke appreciatively in behalf of the secretarial staff while a former missionary, S. H. Rickard of Burma, expressed the affectionate esteem of the missionaries who regarded the retiring secretary as a "wise administrator, loyal friend, sympathetic co-laborer." Scattered among the dinner tables were seven Christian leaders from Burma and India now in the United States as students, K. P. Jerome and Miss K. Chandravathy of India, Maung

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JESUS
CHRIST

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AND
COMFORT

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"Inasmuch as ye have done it
unto one of these
ye have done it unto me."

Matthew 26:40

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Hla Thwin and Mrs. Thwin, Ma Khin Myint, Ma Khin Si, M.D., and U. Ba Hmyin of Burma. The last mentioned spoke for the entire group. All had come to know Dr. Howard during his service in Burma and as Foreign Secretary. To these tributes the guest of honor made grateful response, stating that the affection of the missionaries is one of the most precious possessions that life has given him. Interspersed in his address were many stories and incidents out of his career. Their humor sent waves of laughter across the room while their pathos and dramatic aspects produced moods of intense earnestness. He predicted a great future for Christianity in India and Burma in spite of present turmoil and confusion. There is a large and loyal company of Christians in the four mission fields bordering on the Bay of Bengal, "the Baptist pond," as it has come to be known. "These spiritual children portend great promise for the future," was his closing reassuring note. "If an iron curtain ever falls across Burma, behind it will be one of the finest Christian witnesses in history." It was a memorable occasion and a fitting close to a long and distinguished career in missionary service.

MISSIONS

"WHOM SHALL I SEND, AND WHO WILL GO FOR US?"



Photo by Glasgow Daily Record

EN ROUTE TO BURMA: Miss Evelyn C. Dixon, ABFMS; Lord Provost Daniel Morris of Greenock who came to welcome the first ship to dock on the Clyde since before the war; Miss Margaret B. Smith, R.N., WABFMS; and Saw Tun Shein, Field Secretary of the Bassein Sgaw Karen Baptist Association of Burma.

"... HERE AM I; SEND ME."

Evelyn Dixon, Margaret Smith, and Saw Tun Shein represent in a personal way the responsibilities of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society.

Evelyn Dixon is to teach at Kalaw, Burma, with her first term of service provided for by World Mission Crusade funds, as a part of the "recurring" items. After a period of language study at Maymyo, Burma, Nurse Margaret Smith returns to the city of her birth, Moulmein. Support within the Unified Budget must be increased because of mounting prices. Saw Tun Shein, a third generation Christian who has organized the 180 Karen churches with their 20,000 membership, was brought to the United States for a special study of rural church work and convention organization. He returns to serve Burma for Christ — more effective because of foreign mission fellowship funds for his visit. These three dramatize the imperative need for the successful completion of the total \$7,500,000 Unified Budget of the Northern Baptist Convention.

"... HOW SHALL THEY PREACH EXCEPT THEY BE SENT?"

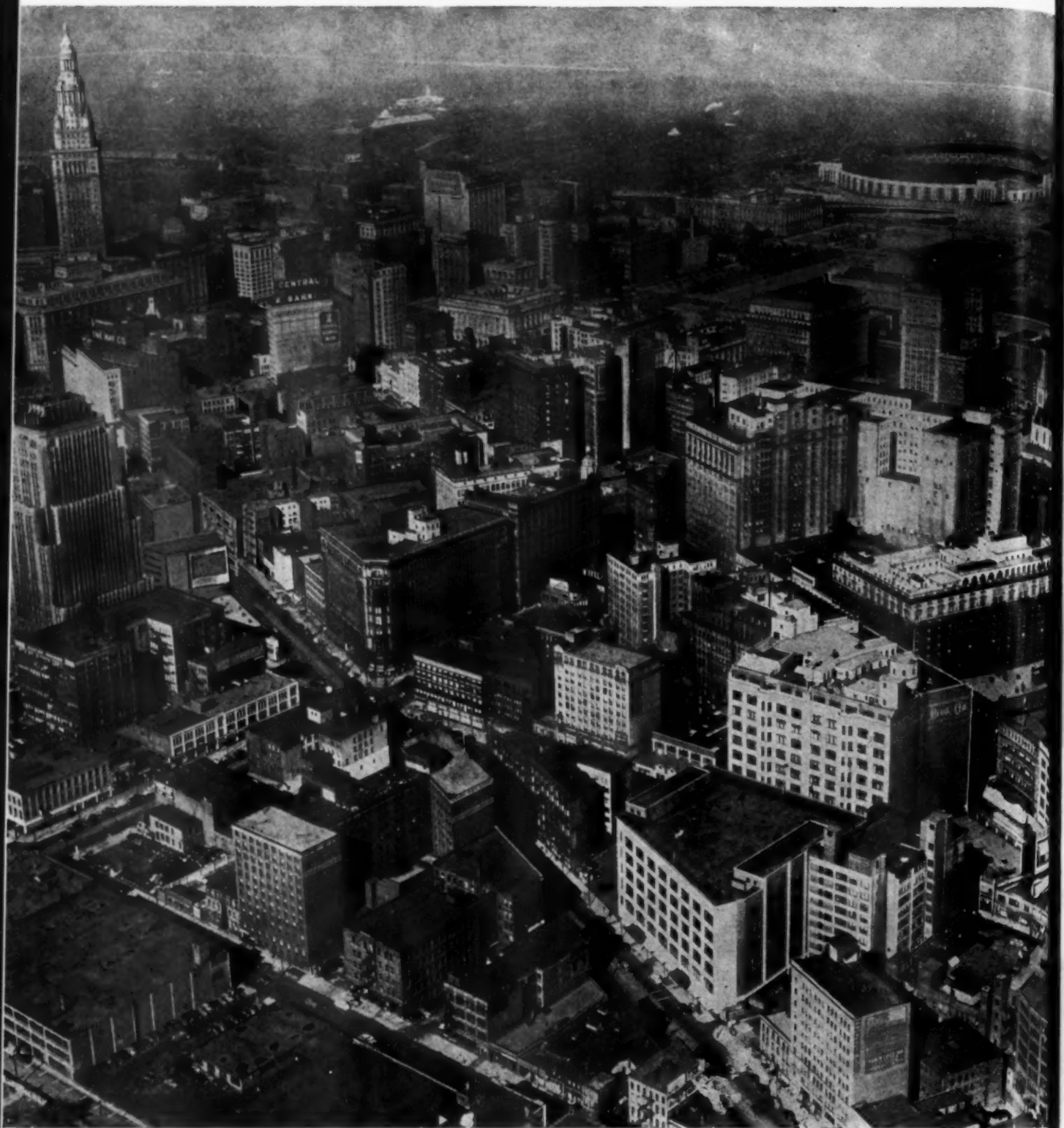
INCREASED COSTS: The average yearly cost per missionary family has increased from \$3,450.15 in 1939 to an estimated \$6,100.00 in 1949. (Includes salary, passage, upkeep of mission property, appropriations for work, etc.)

IMPERATIVE OPPORTUNITIES: From Impur, Dr. John E. Skoglund, Foreign Secretary, writes, "I've been visited by delegation after delegation from the border Naga tribes of Assam. We could win 150,000 to Christ in 25 years IF we put staff and money into the work NOW." Recorded requests from mission fields beg for more than 300 additional missionaries.

THEY GIVE THEIR LIVES. WE GIVE so that Christian missionaries and Nationals may bring the Redeeming Christ to Burma, and "Into all the world."

AMERICAN BAPTIST FOREIGN MISSION SOCIETY WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Address for both Societies: 152 Madison Ave., New York 16, N. Y.



And when he drew nigh, he saw the city and wept over it. — Luke 19:41

THE CHURCH AND THE CITY

The greatest church in all the land,
With wealth and power in its control,
Holds naught but ashes in its hand,
Unless it guards the city's soul.

What means this stately granite pile,
To Christian worship set apart,
If crowded streets, mile after mile,
Feel not the throbbing of its heart?

Respond! O Church! These myriad calls,
Appealing, fome from street and mart,
Where every man whom she enthralls
Expects a welcome to thy heart.

Reach out, O Church, this is the hour
To make thy ministry complete!
God waits, to furnish thee with power,
To lift the city to His feet.

From the calendar of Calvary Baptist Church, Washington, D. C.

MISSIONS

VOL. 147 NO. 3



MARCH 1949

This Modern Babylon

TOTAL population of New York City is estimated today to be 8,000,000 of whom, not including 1,500,000 children under 15 years of age, 1,500,000 are claimed to be Roman Catholics, 50,000 are Eastern Orthodox, and only 600,000 out of more than 2,500,000 Jews attend synagogues. Not more than 600,000 people, *less than 8%*, are Protestants. How nominal are the attachments of this pitifully small Protestant minority is evident from Sunday church attendance records. That leaves 3,650,000 people without any religious attachments. Doubtless the same proportion applies to the 300 other American cities with some exceptions in the South. The American city is half pagan and half Christian. Some 80 years ago Abraham Lincoln said that no nation could endure half slave and half free. Not even its colossal wealth, fabulous power, and immense influence will save the United States if its cities remain half pagan. On the Christian half therefore rests an enormous responsibility.

Whether the city or some remote foreign mission field presents the greater task is open to argument. Dr. Mark A. Dawber told the Home Missions Council that "New York City constitutes the greatest missionary challenge of any city or territory on earth." The foreign field is admittedly non-Christian, yet its people profess some kind of religion; whereas the pagan half of the American city is both non-Christian and unreligious. Although sin abounds wherever man makes his habitation, in a prairie farmhouse, an Eskimo igloo, a wilderness shack, or a jungle hut, nevertheless sin makes its most massive demonstration in the selfish, viceful, luxurious, secularized modern city. The dictionary defines "Babylon" as "any city regarded as the seat of

luxury and vice." Thus an ancient sinful city of the Chaldees has become the synonym for modern metropolitan paganism.

Today the American people are being propagandized into fear of communism as the implacable foe of Christianity. Far more insidious, subtle, pervasive, and menacing as an enemy is the overwhelming secularism of the city. It sets the pattern of culture in America, controls its way of life, molds its thought. The city conditions public attitudes, national ideals, moral standards, human evaluations. Even that intangible yet basic thing that is called the American spirit is determined by the city. It is terrifying to contemplate that where the nation is strongest evangelical Christianity is weakest.

There is one ray of hope. The city, writes Dr. Kenneth D. Miller in describing New York, "is filled with wistful pagans. While madly they pursue materialistic ends, they also search for something higher and better to live for and to live by. Unconsciously they yearn to live a life and not merely to make a living." Thus with its cultured paganism and its insidious materialism, and yet withal its deep, inarticulate longing for a recovery of the spiritual dimension of life, the City presents to the Christian church an immense missionary task. Northern Baptists are trying to meet that task through the ministries of 14 City Church Societies whose services and needs are set forth in this special issue.

One day long ago the Founder of the church gazed upon the city and wept over it. With that same compassion His church today must seek "to lift the city to His feet" and to offer to its wistful paganism the only answer which is the abundant, radiant, satisfying way of life that is found in Christ.



The World Today



Current Events of Missionary Interest



Madame Chiang Kai-Shek. Her husband is now in exile and his government has capitulated to the Chinese communists

The Spread of Communism in China And the Future of Christian Missions

HOW swiftly the fate of nations and the fortune of individuals can change is dramatically illustrated in the current American visit of Madame Chiang kai-Shek, wife of the Chinese Generalissimo. When she came to the United States in 1943 to plead for American aid against Japan, (*See MISSIONS, May, 1943, page 287*) Governors, Senators, Mayors, State Department officials, all vied with one another and with the late President Franklin D. Roosevelt in extending her courtesy, honor, and hospitality. The mammoth Madison Square Garden in New York City with its 18,000 seats was packed to capacity with an immense crowd of sympathetic admirers. On her present American visit there have been no public meetings, no grand receptions, no escorting down the aisle of the U. S. Senate Chamber on the arm of U. S. Senator Thomas T. Connally, no response to her plea for aid against Chinese com-

munism. Apparently the United States Government looks with unconcern on the steady, relentless, inexorable domination of China by communism.

To the Christian people, however, the effect of communist expansion upon the Christian missionary movement and on the Christian church in China should be of deep concern. Whenever communism has seized control of a country its relations with organized religion have usually followed three stages, (1) freedom, (2) restriction, (3) suppression. Will this process be repeated in China?

During the anti-foreign uprising in China in 1925 and the anti-Christian movement in 1927 Christian missions in China received a severe setback. The vast majority of foreign missionaries of all denominations, except those of some of the so-called "faith missions," had to leave their stations. They either returned home or took refuge in port cities and nearby countries. By contrast, in the present upheaval in China the great majority of missionaries are still at their stations. Of the total of 1,758 serving 16 leading American Protestant mission boards only 137 have thus far withdrawn, mostly wives with children, or missionaries about to go on furlough or retire. More than 1,500 American missionaries are still serving in sections of China not yet dominated by communism. What will happen when communism does occupy these areas cannot be predicted.

According to a recent joint bulletin by the Baptist Foreign Mission Board and the Woman's Board, no Baptist missionaries have had to leave South China where political conditions cause no immediate concern. In West China 20 missionaries are still on the field. From East China, which is now threatened by communist advance, 8 missionaries have been transferred to Japan and the Philippines, 14 have returned to the United States, 5 are temporarily in Shanghai awaiting and 10 are still at their stations.

Reassuring is a statement by the Foreign Missions Conference which represents 108 mission boards and 62 denominations. "The overwhelming majority of missionaries at present expect to remain in China even if the communists gain control of the Chinese government." Least worried are the older missionaries, one of whom said, "We have been through revolutionary periods in China and the present revolution is in many respects no different from the others." In 1927 during the anti-Christian movement Dr. James H. Franklin, then Foreign Secretary of the

Foreign Mission Board, happened to be in China. He cabled back to New York, "Bid the churches have faith. God is in the storm." That same summons needs to be heeded by Baptists today.

Exit the Maharaja From the Scene in India

AN AMAZING political miracle has occurred in India which nobody dared imagine would be witnessed so promptly after the formal separation of India and Pakistan from the British Empire. For nearly 200 years under British rule India had consisted of vast sections directly controlled by Britain together with 547 princely states, ranging in size from areas no larger than a small American county to territories as large as England itself. They were ruled over by 547 native princes known as maharajas. Their power and dominion depended on British law and order throughout India. Many of the princes were exceedingly wealthy men who constantly feared popular uprisings. When India became independent of the British Empire the most perplexing question was what would happen to the 547 native states. With British power gone these native potentates in self-interest agreed to the absorption of their states into the Dominion of India or the Dominion of Pakistan, dependent on location and whether their populations were predominantly Hindu or Mohammedan, in return for pledges that their personal fortunes would be protected. By these mergers more than 250,000 square miles of territory with a population exceeding 36,000,000 have been absorbed into the two major political divisions of Hindu India and Mohammedan Pakistan. The two Indias are thus politically unified to a degree that was thought impossible. They have also acquired great national resources and wealth. For example, most of the gold in India is mined in the former native state of Mysore, while Hyderabad where the brief civil war occurred (*see MISSIONS, January, 1949, page 11*), supplies nearly 60% of the



Map of India, reproduced by courtesy of The New York Herald Tribune, showing the location of Kashmir

world's castor oil beans. Sometimes history moves very slowly as it did in India during 200 years of British rule. Sometimes it moves very rapidly as it has in India during the two years since British rule terminated. Only one state, Kashmir, bordering on Tibet and China, with its 4,000,000 Mohammedan population ruled over by a Hindu Maharaja, has thus far refused to merge with either India or Pakistan. For 14 months beginning late in 1947 an undeclared war was fought. Finally in January of this year a truce was negotiated and India, Pakistan, and Kashmir agreed to settle the matter by a plebiscite to be supervised by the United Nations. If faithfully carried out and both sides abide by its result, it will resolve the most explosive issue between the two major divisions of India and inaugurate a long era of peace and cooperation.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

WHEN PEOPLE SAY THAT THEY BELIEVE in the church and yet spend less on the church than for cocktails or tobacco or the cinema, then their profession is out of line with their practice and it lacks substance.—*Rev. Robert James McCracken.*



CIVILIZATION MOVES FORWARD only on promises that are kept. Every important national government, including that of the United States, has broken its promises to mankind.—*Herbert Hoover.*

WE CANNOT MAKE A NATION STRONG when it is held together by the rotten rope of self-interest.—*Rev. Joseph R. Sizoo.*



THERE IS NO BETTER WAY to help and assure the spread of communism than to bring about another war.—*Rev. L. Wendell Fifield.*



IT IS BETTER TO BE SAVED BY A LIGHTHOUSE than by a lifeboat.—Quoted by *Ernest J. Kunsch.*

The Bewildering Tangle That is India

By JESSE R. WILSON

RIGHT: *A crowded street in India with the people using the street and the sidewalk for all kinds of activities*

BELOW: *The railroad yards at Kharagpur which intimate both transportation and industrial development in the tangle that is India*



THE skein of yarn out of which the life and destiny of India are being woven today is in a bewildering tangle. It has been kicked around by racial, religious, social, and political forces for so long that it presents one vast conglomeration of snarls. When one thinks he has found a lead that will unravel in part the mass of twists, turns, and backlashes, he soon runs into a whole series of baffling knots. No part of the world today is simple and easily understood. But in comparison with India, even Egypt or China seems relatively simple.

One can and must believe that freedom from British control is part of God's unfolding plan for India, but the coming of freedom has certainly not solved all of India's problems. In some realms of business, politics, public relations, and

From his visit in Belgian Congo which was described in MISSIONS, January, 1949, pages 21-24, the Foreign Mission Board's Home Secretary went to India. The conclusion of his informing and illuminating article on present conditions there is that the miracle of Christian missions in India is that so much has been accomplished with so little in so short a time

public service, deep confusion has followed the cessation of experienced, disciplined, and firm British control. Something of honesty and order, efficiency and dispatch have gone out of India's life. The British language, British cricket, and British mustard remain, but the force and tang of British influence have all but disappeared.

The worst situation is the unhappy division between Hindustan (the Dominion of India) and Pakistan (the Moslem State). Some allege that this division stems from the communal awards

of some years ago when Great Britain permitted legislative representation along communal, or religious lines. Others say that if Gandhi and Nehru had accepted the Sir Stafford Cripps' proposal for independence, the breach between Hindu and Moslem would have been avoided. Whatever the cause, it is here, and it is deep, wide, and extremely unfortunate. It has already resulted in the death of hundreds of thousands (some say millions) of people, and the forcible uprooting of more people than have ever been displaced in any previous single generation. Furthermore, it carries deeply imbedded within it the most fertile and potent seeds of fratricidal



A baby clinic in India. Such clinics are sponsored by Christian missions and in recent years also by the government

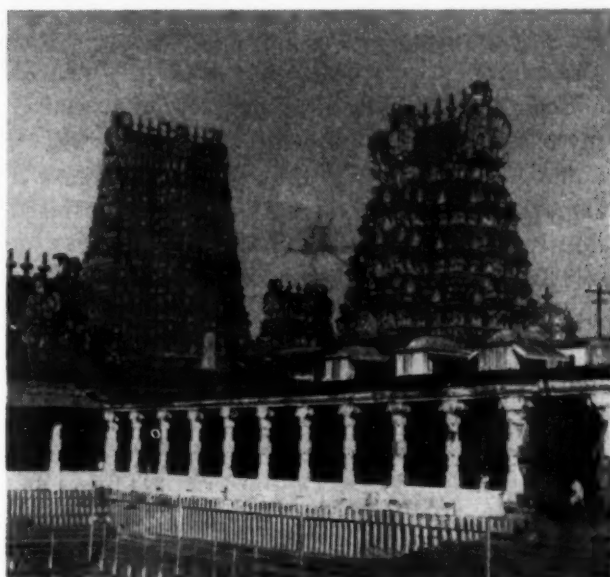
strife. Some observers predict civil war within one year. Others say that it has already come in the fighting along the northwest frontier. No one can deny that hostility and bitterness are seething, or that current tensions must be resolved, or else break out into deadly conflict.

In the midst of this political situation there are some things which antedate by centuries the coming of the British to India. They are disease, ignorance, superstition, fear, and the biting poverty which affect the lives of millions. Data concerning these things could easily be multiplied to make the head reel and the heart sick. One item alone, recently published in *The India Statesman*, will do symbolic duty for all. India still has more than 1,000,000 lepers, of whom

250,000 are in the infectious stage while isolation facilities are available for only 15,000. And added to these various ravagers of the people of India are the selfishness, pride, and rebellion of which sin is compounded in every land.

In his recent book, *God Was in Christ*, Donald Baillie reminds us of the Greek poet Horace whose rule of dramatic art was not to introduce a god into the action "unless the plot has got into such a tangle that only a god could unravel it." That is India's plight today, even as it is part of the plight of the whole world; and God must be introduced. Thanks be unto Him that He has already introduced Himself in Christ and the tangled skein has begun to respond to His untangling wisdom, love, and power.

No sensitive soul could live in India today and not suffer with her. Only the callousness of an encysted selfishness or the helplessness of an overwhelming despair could enable anyone to



The great temple at Madurai, India, its architectural magnificence suggesting the strength of Hinduism

live here year after year without trying to relieve some of India's misery. Our missionaries can stand it only because they follow the way of a helpful and hopeful ministry. It is a way motivated by Christ's constraining love and inspired by his promise of ultimate victory. For this is the nub of this missionary business: We love because God first loved us; and Christ "died for all in order to have the living live no longer for themselves but for Him who died and

rose for them." It is this dying and rising again, this ultimate of human weakness in death, and this ultimate of God's power in raising the dead that form the foundation for any real hope for India today.

This is to say that for the tangle that is India no merely human scheme will ever be sufficient. Nehru and other Indian leaders are intelligent and self-giving. Many leaders in public life have India's highest welfare at heart. Both in and outside of government circles are wide social vision and a desire to uplift the masses. Young men and women with idealistic and commendable love of country are willing to say with young Narayan Vaman Tilak, "Bran will I eat, and rags will I wear, for the sake of thy love, my Mother land." A high percentage of this idealism and concern is traceable directly or indirectly to the compassionate love of God in Christ. Some would deny this and would trace their desire to help heal India's open sores to other inspirations, but many confess the Christian source of it as did Narayan Tilak when he added, "In this I do nothing more than follow my Master, Jesus Christ, my Friend, thy Friend, and the Friend of all." This would not be so if the spirit of Jesus had not already penetrated deeply into the soul of India.

Throughout the land now, missionaries and Indian Christians are making a new appraisal of the total Christian effort. What has been done up till now has been measurably well done; but as a whole it is not good enough for the new day. A better over-all strategy and a better timing and coordination of action are imperative.

One thing is sure. *Missionaries are still needed and welcomed.* Some few voices have been raised in protest, but the new national policy still permits them to come and work. Even some non-Christians plead the missionary cause and offer praise. Indian Christians almost without exception continue to call for missionary help.

All discerning friends of missions, however, would agree that too much care in selecting missionaries can hardly be taken. It ill behooves any one at home to criticize harshly those who have been willing to spend their lives here. For the most part they have been men and women of heroic mould of whom we at home are not worthy. But we should not be so sentimental in

our admiration as to fail to see that some who have come should perhaps never have been appointed. They do not have enough to give and they are not well enough equipped to give the little that they have. When mission boards must always be limited financially in the number of missionaries appointed, and when the very best cost no more to support than the indifferently good, the choice of only the best is clearly indicated. By the best we mean those who are deeply and intelligently Christian, well-trained, robust in faith and in health, sane, cooperative, willing to work hard, ardent, and loving. Far better it will be to have a few so marked than many of a lower rating. It is always difficult to refuse appointment, and it is not always easy to make sound judgments; but no sentiment or softness should ever keep a board from putting all missionary candidates through a most rigorous selective process.

When the best missionaries are chosen, then the best, or at least the fully adequate, in equipment should be provided for them: houses, furnishings, cars, churches, schools, hospitals, books, visual aids, and all reasonable tools for the exercise of special skills. Most missionary homes in India now have screens; many have mechanical refrigeration; many have good beds; and some missionaries have automobiles (or vehicles remotely resembling automobiles). But often the essentials to health, comfort, and efficiency are still lacking. In literature and in school and hospital equipment, deficiencies are often painfully evident. Stories of waste-basket surgery make thrilling reading, but the missionary is not appointed to see how much he can do with how little but to sell his life dearly in the most effective ministry possible with modest but adequate equipment.

If one demurs that this is an over-emphasis on the material, let him remember that the material is usually God's effective vehicle for conveying the spiritual, and that the deepest word in our faith is that the Word became material (flesh) and dwelt among us. Or let one live even for a short time in India where the material has been religiously discounted for centuries and see how he likes the resultant disease and squalor. Comfortable homes and good work equipment do not separate the missionary from the people.

Only a lack of genuine interest and love does that; and living in less than comfort does not insure against lack of love. If this plea for the best means that we do less work, then let that choice be made; for in the long run the best will also mean more in the things that count most.

Again, a new over-all strategy should recognize that we have done some things long enough in some realms. For example, churches established 50 or 100 years ago should now be able to carry on without the continual, periodic visits of the missionary. Most of them will carry on and be the better for it; especially if the missionary thus released will devote his best energies to the production of much-needed Christian literature and the training of a more effective lay and pastoral leadership.

Still another way to provide the best is by a greater degree of concentration of resources. What seems now to be most needed is a terrific impact on the whole life of a few communities. Such an impact is being made by our forces in Jorhat, Assam, in the schools, the leper colony, the hospital. Let us look at the hospital alone. Ten years ago it was a 20-bed hospital always overcrowded. Today, thanks to special gifts from home and chiefly to special gifts from the Assamese tea-planter community, it has 175 beds. It is still crowded but it is doing an effective ministry. Dr. Oliver W. Hasselblad, the missionary physician, and Almyra Eastland, R.N., the missionary nurse, are highly trained, deeply consecrated, and intensely alive. They have an excellent staff of skilled Indian doctors and nurses. On the same compound is a new

hospital for tubercular patients. It has been built with funds contributed by a grateful and appreciative community. Its 35 beds (there are only 50 beds elsewhere in all Assam for tubercular patients) will not only give many otherwise doomed people a chance to live, but will enable Dr. Hasselblad to demonstrate for all of Assam the best procedures in the surgical treatment of tuberculosis. The Christian testimony of the hospital staff is marked and fruitful.

And finally (for this article) the best can be achieved in India by more united effort with other Christian groups. The Church to make its deepest impact here must increasingly demonstrate its oneness. If there is to be, for example, a Christian college in Assam (and one is sorely needed there), it should be a union college. Vellore Medical University in South India, where we maintain two doctors, is an illustration of how the best can be given in a united effort. Pastoral training and the production of Christian literature are other fields in which united effort has been effectively demonstrated and must be extended.

India is still a tangle, but no one of its snarls is too much for the untangling power of Christ if that power can be released. The glory of Christian missions in India is that anyone should have tried to win a people to Christ in a land where the odds are so overwhelming. *The miracle of Christian missions in India is that so much has been accomplished with so little in so short a time.* The challenge of missions in India is that we should do more and better work in what time may be left to do anything at all.

In all the densely populated lands of the Orient the missionary can always find a crowd



The picture shows the big, crowded bazaar with its mass of humanity, in Jamsheerpur, India

Christianity in the Citadel of American Paganism

By DORES R. SHARPE



Although Philadelphia is one of America's great cities, of civic beauty and historic interest, with its name signifying "City of Brotherly Love," it is like the others, half Christian and half pagan

THE American city is powerful and it is pagan. Its growth during the last 75 years is one of the amazing episodes of history. Beginning in 1860 with about three per cent of the population living in a few relatively small cities, urban life has expanded until now nearly 60% of the American population live in more than 3,000 cities.

This remarkable growth of the American city has profound significance in our contemporary life. It has broken down the barriers of class and culture, removed the ancient land marks, intermingled the races of the world, broken up the foundations of the old order of society, and

A stimulating appraisal of the American city, its phenomenal growth, its mighty impact on American life, and its profound significance in contemporary American culture

flooded every field of thought and action with the tides of a new social and economic order.

More and more the city is impressing its character upon the entire life of the nation. If the stream of life in the city is poisoned, ultimately the city will poison the stream of national and international life. These high tension centers are

not following history, they are making history, and in so doing they are remaking mankind. The deplorable political, moral, and social conditions in the city constitute a menace to our democratic system of government and thus to the entire structure of our civilization.

It is the point of the maximum concentration of people, of propaganda, and of power. Population shifts have brought people, modern means of communication have produced a tidal wave of propaganda, and the machine has added power.

The machine has not only revolutionized industry and brought mass production, it has altered social, cultural, and spiritual patterns as well. The city provides the best opportunity for the acquisition of power based on wealth, which constitutes the major factor in developing national life and character. The obsession for money power is a social phenomenon of deep significance to our present-day life. The city is the home of the most powerful organizations in our nation. Some of these powerful forces are arrayed against each other in a titanic struggle for supremacy, the consequence of which no man can clearly foresee.

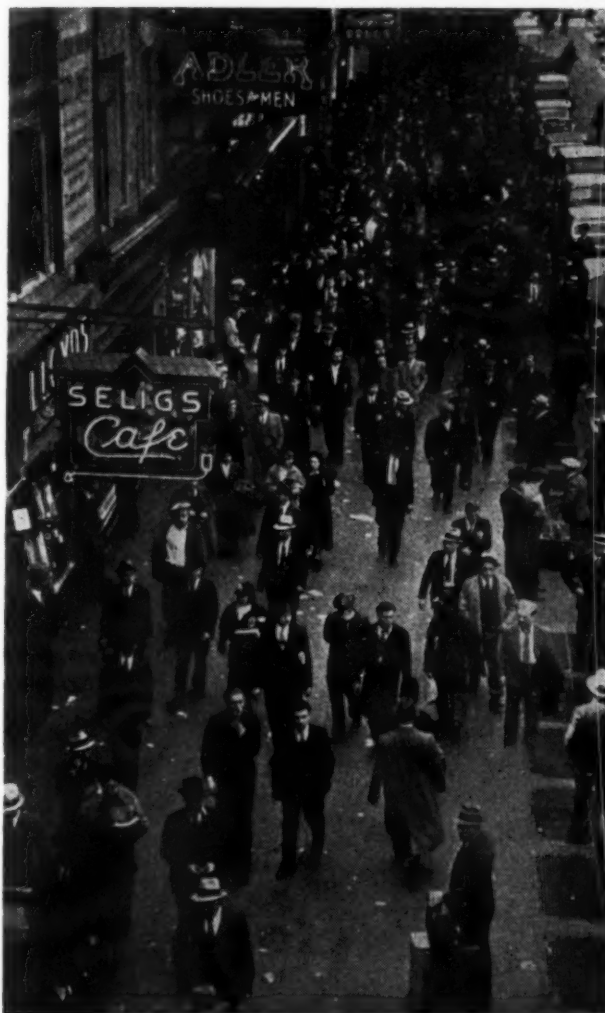
The city is the meeting place of the nations, the center of a world culture, the focal point of contemporary history. Here the diffused rays of many separate beams of life merge into a single pattern of "city life." Here the constant pressure of multitudinous forces upon the individual human spirit fashions the "city man." Here the raw materials from mine and oil well, from farm and forest are converted into manufactured goods and the instruments of life. Here life is recast not in the ancient mold of the ideal of Jesus, but in the modern mold of the motive of profit. The God of the city is not the Father of our Lord and Saviour Jesus Christ but the Golden Calf.

The city sets the style in sin, as well as in the "new look." It is the spawning ground of crime and lawlessness, the hangout of the thug and gunman, the paradise of the gambler, the racketeer and the cocktail vendor. It is the graveyard of the weak and the field of opportunity for the strong and resourceful. Vice and virtue, hate and love, lust and purity, live on the same boulevard and skulk in the same alley.

The modern city is the nerve center of the nation, the battleground of democracy, the storm center of Christianity. The same powerful forces which pulled the city together have pushed God out to the periphery of city life.

In this urban state of flux and crisis how can man find full opportunity for self expression and the development of a full orb'd personality? In these mechanized, money-powered centers how can spiritual values be preserved and nurtured? Can freedom reign and the institutions of a free people be developed and maintained? Can all the processes operative in these centers be brought into submission to the will of God? These are crucial questions which concern the course of cities and the destiny of man.

In the midst of these changing, clamorous, colorful, dynamic centers stands the organized



Are these some of the wistful pagans as described by Dr. Kenneth D. Miller and quoted on page 139?

Christian church. What will this ancient institution do in these modern cities? Up to the present the church has shown little ability to grapple with many of the new problems that have arisen within recent decades.

Changes have been so swift and of such vast import as to make impossible a quick adjustment. So the church must now make drastic adjustments of operational procedures, in program and message, or perish within the new paganism and rising secularism of our cities. To become a new spiritual force the city church must understand the "city man." It is not possible to understand human nature apart from the social, political, and economic organizations in which men live.

The church must set up departments for both basic and applied research, to discover *all* the "facts of life" in the city. On the basis of such first hand knowledge it must shape a revolutionary program of action adequate for total city redemption. The church does not exist to make a show, or to save its own life, or to provide a spiritual home for a few privileged people. The church exists to save individuals and society and to lead all people into fellowship with God. "Ye are the salt of the earth," and "Ye are the light of the world," said Jesus of Nazareth. Salt is a preservative. Light dispels darkness and reveals the truth. To preserve the social, economic and spiritual values which are relevant for today's world and to discover new truth adequate to make possible a genuine Christian social order is the task that confronts American Protestantism in the American city. To do this church leaders must have first-hand knowledge of the facts, and must, in the light of them, chart a future course of action.

Industry, commerce, and trade have built up the modern cities and have served unconsciously as the carriers of civilization from one generation to the next and from one people to another. Trade has produced wealth. Wealth in turn has brought leisure. Leisure has made culture possible. Cities have been, as they still are and ever will be, the meeting places of the peoples of every race, kindred and tongue in the world. Cosmopolitan and metropolitan are related as cause and effect. Racial mixture and growth of civilization proceed hand in hand. The pure

blooded people have been the poorest in culture. The "foreigner" has always enriched the life of cities. He has always been a gift bringer and he has frequently made up a very large percentage of the city population. The pure blooded, highly cultured urban center does not exist today. The factors that make an urban community possible include factors that make its culture possible. The very word "civilization" could not have come into our language apart from urban development.

The only plan that will save our urban Christian civilization is one that will make our urban civilization Christian.

There has been more widespread national neglect of our cities than any other segment of our national life. To get even a partial view of our modern American city is to get a picture that is very disturbing.

The American city stands at the crossroads. It is a serious moment. It is too late to be optimistic, but not too late to be hopeful. Everything depends on what the constructive Christian forces do in the immediate future.

Every aspect of city life is indissolubly linked to the Christian church and its mission. The Industrial Revolution changed the economic, social and political pattern of American life. The old pattern of religious life was likewise completely shattered by the shift of population from the old world to the new American cities, and from rural areas to urban centers. New city churches rode in on the successive waves of these population tides.

Let me cite a single example of how fundamental changes came about in American church life with the coming of the machine age. The early colonial period was mainly Protestant. Then came the immigrants from Scandinavia and Northern Germany bringing with them the great Lutheran Church. The period from 1890 to 1914 brought millions of immigrants from Ireland and Southern and Eastern Europe and with them the powerful Roman Catholic and the Greek Orthodox Church. From 1914 to 1929 the migration movement from the rural South to the urban North was Protestant and accounts for the strong Negro church in the North. The coming of many Jewish people brought the many fine synagogues to the American city.

This movement of population toward the city was retarded during the depression years but was greatly accelerated during the years of World War II. As rural mechanization advances, people will continue to flow into the cities. This constant flow of people from the country to the city ought to arouse Protestantism as it has already aroused Roman Catholicism, to formulate an adequate program of rural church life for reaching the prospective city dweller at his grass roots locale, and a complementary program for providing suitable religious institutions to meet his needs upon his arrival in the city. Protestantism has not met either problem with any fair degree of statesmanship. At the grass roots America is Protestant, yet Protestantism is making no adequate provision for its own people.

In the modern city the church has lost control over the economic order and has been pushed to the periphery of urban life. This was due to the combination of forces. A partial list of these forces would include, the rise of science, the complexity of capitalistic industry, the liberation of intellectual life furthered by such factors as Darwin's *Origin of Species* and his evolutionary hypothesis, the separation of church and state and the consequent loss of power over the economic life, and the general drift in the direction of freedom from restraints. The *Laissez Faire* economic and political philosophy further weakened the position of the church.

In the city with its contrasts and conflicts, the control of the Protestant church is mainly in the hands of the respectable upper and middle class.* It has practically lost contact with the labor unions and the masses of people generally. This is true in spite of the large number of members from the lower economic group in the New American churches and the smaller churches in

* NOTE: In *Information Service Study No. 10, Christianity and the Economic Order*, the most striking thing about the table setting forth the social economic status by religious groupings is the almost exact parallel between the Roman Catholics and the Baptist constituencies. Each appears to have two-thirds of its membership in the lower economic stratum. If the 6,697,936 Negro Baptists were represented, the Baptists would have a larger percentage in the lower economic stratum than the Roman Catholic Church. The report states, "The Methodist, Presbyterian, Lutheran, Episcopal, Jewish, Congregational, Christian Science and Reformed groups have a larger middle class representation than is indicated in the national distribution. The Presbyterian, Episcopal, Jewish, Congregational, Christian Science and Reformed groups exceed their upper-class quotas. Taking the 12 Protestant categories together the distribution is 13.8 upper, 32.6 middle and 53.6 lower. This is not far out of line with the national distribution." To the extent that these figures may be assumed to be representative, this is a noteworthy finding. I question the reliability of the method and therefore doubt the accuracy of the results obtained. Dr. Liston Pope states, "Assuming the reliability of this method of studying the relation of religion to class structure that the report indicates, there has been a profound class realignment in religious denominations during the war years, or that class lines themselves have shifted significantly." Nothing like this has happened in our cities. But accept, for the time being, the percentages as given, then my argument still holds true, for the 13.8 in the upper and the 32.6 in the middle, out-speak, out-influence and therefore out-vote the 53.6 in the lower class on every vital issue. Together they prescribed the economic life and exercised rigid control over it.



The familiar skyline of lower New York City. Here Christianity, as indicated in the statistics on page 139, battles with its most insidious competitor for the soul of America

low income areas. In ancient and medieval cities the church and state were linked in a powerful combination.

Then too, the frontier movement had come to an end. The church had marched across the country and planted itself wherever new country was opened up. In this, Protestantism displayed courage, foresight and Christian statesmanship.

Now with the geographical frontiers closed, with the complexity and confusion of urban life, with the masses of people who have lost their moorings, Protestantism seems to stand helpless in the face of the greatest challenge that has ever confronted the Christian Church. It does not have a program for the mass of people, it has very little conception even of its mission as a Christianizing force in urban life. It has no technique for city redemption. Its evangelism is too narrow and too individualistic. It does not understand and, therefore, is unable to interpret the meaning of the vast social, economic, and political issues of the day. It has no moral imperative to recapture the mind of the power age. It is Protestantism's golden hour in American history, and yet it does not sense it. It looks upon the contemporary scene and like the priest in the parable of the Good Samaritan, it "passes by on the other side."

The city has chosen Barabbas to Jesus and yet having rejected His principles somehow expects that by sheer magic the principles of Jesus will become regnant in the life of the city.

And when he was come near, he beheld the city and wept over it saying, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:41-44.)

When Jesus wept over Jerusalem, it was the sense of lost opportunity that oppressed him. His prophetic eye saw the storm clouds gathering black on the horizon. There was a chance of national salvation but His people knew not the time of their visitation, and so they were delivered to their doom. It broke upon them 40 years later with a deluge of blood.

And this has been the history of mankind—a chronicle of lost opportunities, a story of birth-rights sold for a mess of pottage, of tears and repentance that came too late, and of a pitiful remnant of the faithful saved out of the disaster by the grace of God and the courage of a few brave men.



The skyline of Detroit as seen from the Canadian side of the Detroit River

The Respectable but Futile City Church

By ARTHUR C. ARCHIBALD

QUR modern city is our immediate challenge for it has become our gravest menace. Here all races meet to clash or fellowship. Here one finds power and futility; virtue and vileness; faith and despair; godliness and paganism; charity and covetousness; tem-

The evangelistic challenge of the American city and the responsibility of the city church in entering into the total life of the city as a redemptive force and a regenerative influence

perance and drunkenness; law respect and lawlessness; the honest citizen and the racketeer. Much of city life conceived in the womb of poverty, slums and economic injustice, brings to birth hideous monstrosities, spewing into our civic life broken humanity, class hatreds, racial suspicions and black atheism.

Our American cities will either make or break our American way of life. Facing this colossus of our day what can Baptists do?

Baptists must move into our city life courageously. By right of being one of the largest Protestant groups in America, it is ours to claim a foremost place in our city life. Baptists should challenge the right of the Roman Catholic Church to rule our American cities. Rome marches through our cities today as though the city was hers by divine appointment when all the backgrounds of this nation are Protestant. The basic principles on which our national life is organized are both Protestant and Baptist. By every fact of history, tradition, and achievement, Baptists have a mighty heritage in our cities.

Baptists must face our cities aggressively. A major sin of most of our city Baptist churches is not that they are small but that they are content to remain small. Small objectives are all too common or there are no objectives at all. Most of our churches have no long range programs. They might be centers of power, but they just do not try. There is no pulsing, vivid ambition to do a great thing for God and the city.

As Baptists we must face the fact, that in most cities the Christian church has abdicated her place of leadership. Today the church only moves apologetically and shrinkingly among other agencies and movements that compose the city life. She has no great voice to rebuke the city's sin, nor to awaken the civic conscience. Did the church totally exhaust her social and civic passion in the futile Prohibition movement? Since that day she has largely lost her power of protest. She is respectable but futile. How can God save our cities through a cringing church? The daring, fearless note must be sounded again in every city pulpit.

Baptists must move into our cities redemptively. While we have a matchless social and

ethical message, we must not forget that the primary necessity is that citizens of our cities should be personally redeemed. There is no substitute for that. Corporate improvement in the end always swings back to the individual. We Baptists believe two things are necessary for the redemption of our cities—first, the inner personal approach, and secondly the outer social approach. But the message to the individual comes first. Our churches must move out as an evangelizing force. True, impassioned, intelligent evangelism must still be the basic approach of our Baptist people to the city. And we Baptists are perhaps endowed by God above all others for this task.

Baptists must move into our cities cooperatively. No isolated Baptist church can deal with this modern city problem in any measure of effectiveness. There must be cooperation between Baptist churches, and then beyond our Baptist groupings, with all Christian bodies. We must approach this big city task not merely with the idea of making converts, but in moving on to build out of those converts the Kingdom of God.

The city church can no longer live apart from the masses that surround it. It can no longer be just a comfortable resting place for a few congenial spirits on their way to glory. No vital Baptist church can justify itself in closing its eyes to the problems that press close home to happiness and well being of all our citizens. If the church is to change the life of the city, it must enter into the **TOTAL LIFE** of the city as a redemptive force.

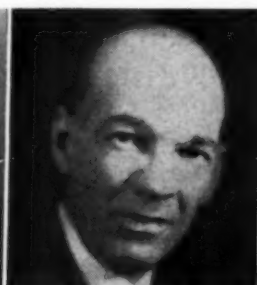
But no local church can hope to do this alone. Only as our Baptist churches group themselves into City Church Societies, can these great advance tasks be achieved. Paganism has overwhelmed our cities largely because up to recent days each church has gone its way alone. Planning programs for our churches based upon scientific investigation, can be attained only through a cooperative body. The technical training and leadership necessary the individual church cannot supply. The city church, through its city society, must initiate and support a continuous program of penetration into every part of the city's life. Baptists must learn this lesson of full cooperation in the redemption of our cities.

The Challenge of the City to American Baptists

Brief interpretative statements by seven city mission secretaries, selected not because of superior importance or primary significance, but because their descriptive analyses of local situations and developments make them typical of needs and opportunities confronted by all City Mission Societies in the Northern Baptist Convention. To MISSIONS' regret, limits of space prevented the inclusion of more than seven. MISSIONS also regrets that photographs of Secretaries C. E. Lawson of Buffalo, N. Y., Clive McGuire of Indianapolis, Ind., Paul Weber of St. Louis, Mo., E. A. Finstrom of Minneapolis, Minn., and A. T. O. Marks of Philadelphia, Pa., were not available when going to press



R. L. Mayberry



D. R. Sharpe



W. W. Bloom



S. B. Hazzard



A. R. DeMott

The Challenge of the American City

An introductory statement by the Editor

TO meet the challenge of the American city the Northern Baptist Convention constituency supports 14 Baptist City Mission Societies, now more generally known as Church City Societies, in 15 American cities. For the current fiscal year ending April 30, 1949 these agencies depend for support on the raising of the unified missionary budget in which they are allotted the amounts indicated in the following tabulation.

CITY	BUDGET	SECRETARY
BOSTON	\$ 31,260.	R. C. Ostergren
BROOKLYN	50,410.	S. B. Hazzard
BUFFALO	16,220.	C. E. Lawson
CHICAGO	70,170.	W. A. Diman
CLEVELAND	55,680.	D. R. Sharpe
DETROIT	55,940.	W. W. Bloom
LOS ANGELES	54,820.	R. L. Mayberry
NEW YORK	96,820.	S. B. Hazzard
PHILADELPHIA	41,800.	A. T. O. Marks
ROCHESTER	12,610.	A. R. DeMott
ST. LOUIS (Part South)....	4,130.	Paul Weber
INDIANAPOLIS (Local support)	0,000.	Clive McGuire
SAN FRANCISCO	63,080.	W. Earle Smith
MINNEAPOLIS-ST. PAUL...	18,970.	E. A. Finstrom
Total	\$609,450.	

Should the denomination fail to raise this year's budget of \$7,500,000 (See Dr. Reuben E. Nelson's monthly meditation on page 172), the resulting disastrous consequences to the work to which these agencies are committed, as well as that of the other state and national missionary organizations, can hardly be imagined.

Space limitations prevent any exhaustive or detailed exposition of the work of each of the 14 city societies in this special issue of MISSIONS. In activities like church extension in suburban areas, assisting mission churches, evangelistic efforts among foreign-speaking peoples, support of Christian Centers with the cooperation of the national home mission societies, religious education, youth activities, summer camps for underprivileged children from city slums, interracial projects, etc., the services of the 14 agencies are markedly similar. Several of the distinctive aspects have been selected for brief reference.

One of the finest statements about the function and responsibility of today's task of the Church City Society was written by the late Dr. Charles H. Sears shortly before his death on May 3, 1943. "Its active concern for the whole cooperative program," wrote the former Secretary of the New York City Society, "includes promoting contributions to other organizations in amounts far larger than those received by itself; (2) administering all the cooperative work of Baptists within its territory, save philanthropies;

(3) extending its field work to include cities and villages within the city's suburban area; (4) administering the missionary interests of the national societies and state convention within its bounds; (5) cooperating with self-supporting churches generally, especially in the field of religious education, evangelism and social service; (6) acting in a fiduciary capacity, safeguarding for the denomination certain properties and income-bearing funds; (7) representing Baptists in cooperative relations with other denominations in the city including church city planning, comity arrangements, surveys, religious education, social service and evangelism; (8) doing these things without surrender of any one of its earlier functions—(a) the maintenance of downtown churches, (b) the support of foreign-language churches and missions, (c) church extension, and (d) religious education. Within recent years a Baptist city mission society with narrow commitments has become a Baptist church city society with functions as broad as those of the churches."

We Could Build 500 New Churches

By W. EARLE SMITH

Secretary of the San Francisco Bay Cities Society

PREVIOUS to the beginning of the present century, Baptists in the United States were largely a rural people. Only in the last quarter of a century



The new Parkchester Baptist Church in The Bronx, New York City, a project of the New York Baptist City Church Society and for which ground-breaking services were held November 21, 1948



The new Temple Baptist Church of San Francisco, a project of the San Francisco Bay Cities Baptist Union

have they come to the fore in our major cities along with the other great evangelical denominations.

This advance in the great cities is largely the result of the policy of setting up the "Baptist City Church Society" as the effective instrument for church extension.

Since the last world war most American cities have continued to increase in population, some at a very rapid rate of increase. Hundreds of new urban areas have arisen offering outstanding opportunities for church extension. If financial resources were adequate Baptists could establish 500 new churches in the cities now.

Baptists should be at the front in responsibility for opening new work in such new centers. Alert leaders in the older churches are the best contacts in new and growing fields. Usually a new church begins in the home of some Baptist member of an older church who has moved to a new community.

While Northern Baptists are anxious to cooperate in church comity with our evangelical brethren, and many districts in our great cities may be adequately served by non-Baptist congregations, nevertheless some of those districts hold a considerable population of Baptists. We have a responsibility to these people provided the field of opportunity and potential growth surrounds the territory. The Comity Council will recognize the right of such a Baptist group to the privileges of a church of its own denomination.

Money and leadership are the two great essentials in establishing new churches in any metropolitan area. Therefore our conviction is that the denomination must train qualified leaders for this strategic work and it must provide larger and larger amounts of money if the denomination is to make real progress in the cities. One of our urgent responsibilities is to keep pace with the population in these metropolitan centers. The city offers the best opportunity in America for building strong, giving, serving churches without which no denomination can long endure.

In all of our cities special Baptist groups are alert and ready to begin non-cooperative work under the uncopyrighted name of "Baptist." The best way to

stop the inroads of these irregular Baptist groups is to meet them with new cooperative units which will build into our world-wide Baptist fellowship.

It is not an easy task to found a new church. There are many problems to be faced and overcome, such as problems of personalities, of organization, of leadership and of financing. The task will not be done unless we are willing to undertake the impossible.

The challenge of church extension is one of the most thrilling of all in city work. It is by this method that the home base is continually kept strong for the support of world-wide mission enterprise.

Hard on the Feet and on the Soul

By REV. RALPH C. OSTERGREN

Secretary of the Boston City Mission Society

TO rear a child so that it will develop its possibilities for a full and happy life is always difficult. In the poorer residential sections of a great city this is almost impossible. City streets are hard on the feet and city life is hard on the soul. Little children enter into the fierce competition of the economic life. Almost in infancy they follow their parents' push carts and are associated with the many industries and rackets which operate in their neighborhoods.

There is no home privacy. Families who would like to live a godly life may have neighbors across the hall who are vile and vicious. Seldom does any family have its own toilet and bathing facilities. Obscene, vulgar and suggestive pictures and words may be drawn on the walls of stairways and halls through which children must pass to reach their homes.

These areas in which the underprivileged people live teem with influences which tend to destroy, defile, and degrade life. They tragically lack influences which inspire, uplift, and purify life.



At the Immanuel Christian Center, Brooklyn, N. Y. A study in "Before and After." The boy at the left is there for the first time. The boy at the right has long been under its friendly, Christian influence

The City Church Society is our Baptist agency through which we express our Christian concern for those who live there. It provides consecrated well-trained, Christian leaders to live in these areas and by word and deed to witness for Christ. Its missionaries go, as did Jesus, to those who are most afflicted by their own sins and by the sins of others. It builds Christian Centers and finances churches so they can have capable ministers and helpful programs. Churches and Centers give opportunity for children and parents to go for a while from a world at its worst to one at its best. These provide Christian instruction and inspiration, Christian leadership and fellowship, and a Christian atmosphere where they can revive their faith and hope and where love can be reborn.

In baby clinic, nursery, kindergarten, interest club or class, in gym, on playground and at camp, on



A Baptist youth convocation in Brooklyn, N. Y., sponsored by the Brooklyn Baptist Church Extension Society

hikes and at parties, in Sunday school, worship service, vacation church school, in working for others, for the community and for the Kingdom, these underprivileged people come to believe in a God who cares for them, and come to love Him who first loved them.

The Conservation of Spiritual Values

By E. A. FINSTROM

Secretary of the Twin Cities Mission Society

AS Northern Baptists we are bound together by great religious principles which are just as true and vital for our day as they were for our spiritual forefathers. This being so we must not only glory in the great history of our denomination, but, also, we must make sure that Baptist values are safeguarded properly for the benefits of posterity.

The modern metropolis is a place where these great values are in danger of being lost. The secularization of modern life, the mechanization of the processes that sustain life, the commercialization of en-



San Francisco, with its vast area and cosmopolitan population, presents a tremendous challenge to evangelical Christianity. The Northern Baptist Convention will meet here May 30-June 3, 1949

tainment and recreation, the infiltration of pagan ideas into education, social customs, and Christian observance, all these, and the many demands made upon the strength and resources of Christians constitute formidable "road-blocks" on the highway to the conservation of spiritual values.

The task is so great and the problems so numerous that Baptists cannot hope to succeed without the prayerful cooperation of other Christians. Comity arrangements have their place in the task of serving adequately all areas of real human need, thus making much duplication of Protestant effort unnecessary. Each denomination has all it can do in the area where it is best able to serve.

We must conserve denominational values in the kind of prayer-life Jesus taught, ministering to human needs, steadfastness in resisting evil, consecration to the work of God's Kingdom, and sacrificial loyalty to God in the face of intense suffering and death. As Baptists we should be acquainted with our historic contribution to Protestant Christianity, to the great heritage of evangelistic fervor, missionary interest and passion, and to the outreach in missions at home and abroad today. We must accept willingly the challenge of needs, opportunities, and progress within the urban areas.

We conserve our denominational values through many resources, chief of which is the local church. Our schools, colleges, and publications offer us untold opportunity in strengthening our Baptist heritage. Baptist Church City Societies are specially careful in the faithful use of denominational publications. When substitutes are used our denominational values suffer.

The local church is of primary importance, for it is here that we demonstrate the vitality and significance of denominational values. When ministers

and church leaders receive their training in schools that are loyal to our Baptist heritage it is not likely that the churches they serve will fail to do their part in conserving denominational values in city life.

The Baptist City Church Societies are among the most important of our agencies. Through them the churches make their cooperative impact upon city life. Their best strategy, even when subjected to hostile attacks, is to develop a vital and aggressive church life which ministers to all the needs of all people.

They Spoke Other Languages

By WILBUR W. BLOOM

Secretary of the Detroit City Mission Society

THEY came, by the hundreds of thousands, from Germany, Roumania, Italy, Russia, Yugoslavia, Czechoslovakia, the Ukraine, Hungary, Mexico, and a dozen other places. "Life, liberty and the pursuit of happiness" were to be theirs, also a new opportunity and the promise of economic security. To most of them the American language was an unfamiliar tongue and American customs peculiarly strange. Yet, undaunted and unafraid, they plunged themselves into the melting pot of the American industrial colossus.

Many came empty-handed. Few came without deeply ingrained religious convictions and connections. Orthodox, Roman Catholic, Lutheran and, an occasional Baptist,—they came, some to cling tenaciously to their traditional faith, others seemingly to lose all interest in the things of the spirit as they did obeisance to the industrial giant.

However, God is not without His witnesses, even amidst the noise and rush and anonymity of a great American industrial city. These new Americans needed bread, but more than that, they needed



The Church of the Master in Rochester, N. Y. Only its educational plant is finished. The sanctuary with the help of World Mission Crusade funds will be completed by 1950

Christ. So God provided those who stood ready to give spiritual guidance. New churches, missions, Christian Centers and Christian Friendliness programs were established. Illustrative of the effectiveness of the cooperation of our mission agencies in work with bi-lingual churches is the Mexican Baptist Church of Detroit. This church began in 1926 as a mission, in 1930 it was organized into a church of 51 members. Today it stands as the strongest Protestant witness amongst the 15,000 Mexicans of Detroit. Its active membership is over 125, with an average church school attendance of 135. In six years its church school attendance has never been less than 100 and has reached a high of 300.

Similarly illustrative is the Second Roumanian Baptist Church, which with two others, ministers to 30,000 Roumanians. Organized in a garage in 1917 with 30 charter members this church now has nearly 300 members and a new \$85,000.00 debt-free church. Its pulpit ministry presented in two languages, is reaching people of various national backgrounds. Its four splendid choirs, aggressive laymen's and women's organizations, and dynamic youth groups, speak eloquently of the results of the cooperative ministry of Baptists. Not only is this church self-supporting, but it has itself become through its two missionaries to Roumania a vital missionary force.

There is still urgent need of bringing a Christian witness to thousands upon thousands for whom the American language is not the most familiar tongue. That this might be done the Church City Society and the Home Mission Society unite in gladly and generously continuing their support of many bi-lingual churches.



Secretary R. L. Mayberry of Los Angeles in conference with three Mexican Baptist leaders, Isbmael Garcia, Adam Morales, and Fidel Zamorano

No People Can Be Neglected

By RALPH L. MAYBERRY

Secretary of the Los Angeles City Mission Society

ACITY CHURCH SOCIETY must go into all the CITY. Every group must be included, regardless of age, race, nationality, education, or privilege. To ALL, everywhere in the city we must declare the sovereignty of Christ. The spiritual well-being of every man, woman, and child who dwells in the city must be our concern and our goal.

Constitutional rights and guarantees must be safeguarded to all people. The church must minister to Americans regardless of their color or origin. Surely we agree with the late President Franklin D. Roosevelt in his statement, "The principle on which this country was founded and by which it has always been governed is that Americanism is a matter of the mind and the heart. Americanism is not and never was a matter of race and ancestry."

In the mission of Christ no people are to be neglected.

The ministry of the City Church Society thus includes very definitely and as a direct responsibility these minority groups who live largely in the cities. Somehow we must feel that there is only one race in our cities and that race is the human race.

The City Church Society looks upon brethren in minority groups as fellow-Christians who can be helped most as we engage in active *cooperation*. Cooperation means that a City Church Society does not view its obligation as an opportunity to do something for minority groups as much as it means that these groups and the Society cooperate in a Christian program so that these minority groups can do something for themselves. Cooperation across racial and national lines gives all groups a great and growing appreciation of each other and is a practical impetus to brotherhood. Cooperation should take tangible form in a program where the level of leadership in the minority groups is constantly being raised, for no group can progress farther than its leadership will take it.

The City Church Society stimulates missionary initiative within the minority groups and assists them with buildings, leadership, and program, helping to build the groups into the larger Baptist family for Christian confidence and culture and service. The groups are always encouraged and helped to self-expression and development, and also into a vital fellowship that makes for Christian brotherhood. There predominates the truth that we are one in Christ, and Christ is Lord of all.

The City Spreads Wider and Farther

By LESTER W. BUMPUS

Secretary of the Pittsburgh Baptist Association

THE Pittsburgh metropolitan area with a population of about 2,000,000 is the seventh largest in the United States. For over a century the Pittsburgh Baptist Association has united the Baptist churches in this area. Its purpose is to promote the preaching of the gospel, cultivate fraternal union and sympathy among its members, and a mutual cooperation in Christian effort.

The past 15 years have witnessed several major trends. There has been a trend from *evangelism or Christian education* to a team of *evangelism and Christian education*.

Another trend has been from foreign-speaking work to bi-lingual work, to interracial and intercultural Christian fellowship. During these 15 years two foreign-speaking or bi-lingual churches have merged with American congregations, and today the Association supports only one bi-lingual church.

The most significant trend has been from a ministry of service to a frank recognition of the need of starting new churches in promising areas. Due to improvements in transportation and communication the city constantly spreads wider and farther. The children of the finest families of strong churches must be helped to build the church in the new suburban communities where they live.

Following the First World War, the Pittsburgh Baptist Association, with the help of National Home Mission Societies, built the Rankin Christian Center which is today the center of the best of life in the worst industrial area in Allegheny County. Following the Second World War, the Pittsburgh Baptist Association, made its primary and principal post-war interest the field of church extension. A former rural church in a growing suburban area is being helped by the support of a pastor. A church in a mill town, with a hopelessly inadequate frame building, is being helped to erect a new and modern plant. A small nucleus of earnest Baptists who started a Sunday school, now led by a lay leader, has been helped to erect a building where further growth is already manifest. In an entirely new community with few Baptists, a Community Baptist Church has been organized and a building program is underway. Strategic sites, now beyond the present population, have been bought to the south and to the north.

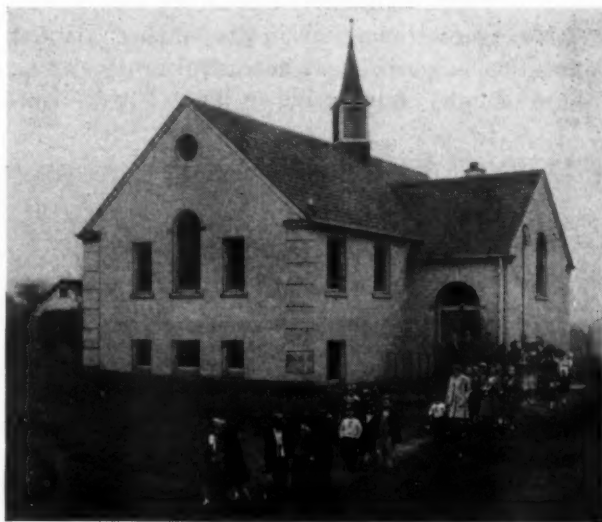
We have not worked alone. The Home Mission Societies and the Board of Education and Publication have cooperated while the World Mission Cru-

sade has been a *sine qua non* of our recent advance. In turn Pittsburgh Baptists have steadfastly maintained an unusual measure of participation in the total cooperative enterprise of Northern Baptists.

During the depression a Commission on Pastoral Change was created and it has rendered incalculable service to churches which had the wisdom to avail themselves of its advice. The Chairman of the Commission recently emphasized the need of the small church. Inflationary conditions today emphasize its inability to secure and sustain a competent leadership. Our experience indicates that the part-time service of a dependable, well-prepared Baptist minister serving two churches produces surprising results. The fact that he gives only part of his time is more than offset by his training and experience.

The Community Christian fellowship is organized and implemented in cities today in Councils or Federations of Churches. Seldom do Baptists need to concede anything to their colleagues in their loyalty to cooperative Protestant activities. An increasing field in which Baptists and Councils of Churches relate themselves to the larger community is social work. These ministries have their ultimate sanction in the compassion of Christ and require the sustaining motivation which only religion can permanently provide. Successfully to unite the sanction of religion and the techniques of social work is one of the challenging demands of the present day.

Thus it is in no selfish spirit but always with the welfare of the churches, the denomination and the Kingdom in view, that Baptist City Church Societies labor in Christ's name and for God's glory.



The First Baptist Church, Springdale Township, Pittsburgh, built with the help of World Mission Crusade funds. The sanctuary will be erected later in front of the present building

Creative Action and Unity

By REV. A. L. DEMOTT

Secretary of the Rochester City Mission Society

THE modern city is both a powerful stimulant and a dangerous depressant to Christian action. In the midst of the milling masses of men, too often "as sheep without a shepherd," and faced by well-organized selfishness and greed, the individual Christian, or the small group, may easily be overcome by a sense of futility. These same facts, however, make faith burst into flame and hope spring into action.



W. Earle Smith

L. W. Bumpus

The difference in result is due to the degree to which the vision and action of the individuals are coordinated. A primary problem of all voluntary associations lies here. It is peculiarly acute among Baptists. Without coercion, how can we bring our diverse talents into coordinated and creative action? Without conformity, how can we think and plan together with sufficient unity to undergird our action?

The City Church Society has succeeded in doing this. No organizational unit in the Northern Baptist Convention has been more successful in developing a sense of unity, ministering to its own area of re-

sponsibility and producing the needed resources for carrying the Baptist world mission.

The reasons are not far to seek. They point a moral for our whole denomination. The City Society is the answer to the demand for a fellowship larger than the local church yet small enough to afford personal interest.



W. A. Diman

R. C. Ostergren

Another factor is mutual assistance. Historically, our Baptist churches first came together in small associational groups with a strong sense of mutual concern and helpfulness. With a conviction of local church freedom went an equally strong conviction of validity of *freedom to stand together*.

Again, coordination is fostered by the challenge of tremendous needs. The metropolitan centers of America give us no rest and no quarter. There the urgency is most apparent. There the churches must and can build a strategy of offense that will fuse us into a mighty power for righteousness.

This, then, is the genius of the Baptist City Church Society facing a desperately needy world and mustering their resources of faith, talent and finances to meet the challenge in their own city and to the ends of the earth. In that program of service is the seed of unity and cooperation.



Photo by G. Harold Andrews

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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No. 3

The Robin With the Broken Wing And Dead Children on the Streets of Shanghai

ON news pages and in editorial columns the daily press of New York City, and doubtless of other cities, featured the story of a robin whom a florist in Malone, N. Y., had rescued from a cat. After nursing the robin's shattered wing back to health he put him in a cage, sent him by airplane to Florida where a friend released him. On the same day the same papers that published this appealing story of kindness to animals also printed a tragic story from Shanghai of death from starvation, cold, and exposure of 5,792 children. While the restored and liberated robin was rejoining his winged companions in the palm trees of Florida, the Shanghai corpse collectors were picking up the dead children on the streets. Pause a moment and let your imagination picture the scene. In vain Shanghai's Mayor appealed to the population, swelled by 500,000 refugees from the communist war areas in China, not to desert the children for they would surely die. A third coincidence in the same day's news was the report that individual incomes of the American people had set a new record in November, thereby lifting the total estimated income for the year 1948 to the fantastic figure of \$216,000,000,000, the highest in American history.

Is there any relation, any connection, any thread that binds together these three coincidental news stories in the press? There is. And it can best be expressed in this fashion. A broken world will be mended only by people who possess the spirit that prompts the mending of a robin's broken wing. The instinctive humanitarian impulse in the soul of the American people that prompts the rescue of an injured robin needs to be connected with the incredible financial well being of these same American people and applied healingly and redemptively to the world's desperate human needs of which dead children on Shanghai streets are only one of many tragic symptoms. For Northern Baptists the connection of their own humanitarian impulse with their own financial resources should find its most immediate and practical application in raising the unified missionary budget of the fiscal year which closes on April 30th, only two months hence. That budget includes an almost infinite variety of human needs, physical, social, educational, spiritual, that should appeal even to the most lukewarm humanitarian impulse. For the loyal Christian the obligation to his Lord is all sufficient as an impelling motivation. Truly herculean efforts must be made to secure the funds for which we as Baptists are committed. Pages 172-173 in this issue explain in detail the plan known as *SHARES OF SUCCESS*. Its initial letters S.O.S. suggest a global emergency. Its full name indicates a confident expectation that Baptists will recognize the need and will cooperate in meeting it.

Church Members Should Be Weighed As Well as Counted

ACCORDING to a statistical summary in *The Christian Herald* the Protestant population in the United States increased from 43,413,226 in 1947 to 44,571,486 in 1948, a net gain of 1,158,260. The seven communions reporting more than 1,000,000 each are as follows:

BAPTIST.....	14,515,946
METHODIST.....	8,270,819
LUTHERAN.....	5,190,165
PRESBYTERIAN.....	2,848,499
EPISCOPAL.....	2,160,207
DISCIPLES.....	1,703,010
CONGREGATIONAL.....	1,157,764

The Baptist total includes 6,270,819 Southern Baptists, 6,703,236 Negro Baptists, 1,541,991 Northern Baptists, and some small totals for United, Regular, and Primitive Baptists.

Since the Roman Catholic population is reported as 26,075,697 (*See MISSIONS, October, 1948, page 481*), and the Jews are said to number 5,000,000, and since the Eastern Orthodox adherents and some miscellaneous sects total another million, it means that the American church population is approximately 75,000,000, or about half the estimated total population. However, Roman Catholic, Eastern Orthodox, and Jewish totals include children of all ages. Moreover Protestants include in the totals all non-residents and nominal members and perhaps even those who come to church only on Easter Sunday. Thus perhaps the grand total of 75,000,000 must be drastically reduced to 50,000,000 actively affiliated church people. The statistics therefore show that Christianity in the United States is a minority movement. The vast majority of the American people are not connected with church or synagogue. Whether there is comfort and assurance in the fact that Protestants outnumber Roman Catholics, 44,571,486 to 26,075,236, depends on one's point of view. Protestants too complacently assume that America will remain predominantly Protestant. They overlook the much higher percentage membership gain for Roman Catholics from year to year.

All these considerations disregard one important fact. *Statistics register only quantity; they cannot register quality!* During her term as President of the Northern Baptist Convention in 1921-1922 the late Mrs. W. A. Montgomery once said, "We need to weigh our church members as well as count them." It is the spiritual quality of American church membership, its moral integrity, social vision, evangelistic sincerity, high devotion, and the degree to which the church member takes his religion and his church membership seriously, rather than any statistical records that determine whether or not the United States is more than nominally a Christian nation. And without any such Christian basis of national character the moral influence of the United States in the world must seem only a shallow expression of expediency.

One other aspect of *The Christian Herald* statistics should be of primary concern to Baptists. What an incalculable, lasting, tremendous influence the nearly 15,000,000 American Baptists would wield in the life of this nation if they were united instead of split up into competing groups by their geographical loyalties, racial attitudes, and doctrinal differences. The actual weakness in contrast to the potential strength of American Baptists should be cause for heart-searching concern.

The Commission on Doctrinal Fellowship Among Eskimaux in Patagonia

THE GENERAL COUNCIL has approved in principle a Convention Program Committee recommendation that needs to be considered with great care. It should not be crowded through the San Francisco Convention by speedy adoption at some sparsely attended business session. It is proposed that hereafter the "minor interests" in the Northern Baptist Convention be given adequate time on the Convention program every second or third year instead of a few minutes each year according to present custom. That seems plausible and feasible as a time conserver, particularly if we are to have streamlined programs such as is scheduled at San Francisco. More serious reflection, however, will recognize this as a dangerous proposal and not in accord with Baptist democracy. It prompts several disconcerting questions. Who shall be given power to determine what are Baptist "minor interests"? By what categories are "major interests" rated—by size, budget, history, personnel, alleged prestige, contemporary relevance, etc.? If anything which the Northern Baptist Convention supports is a "minor interest", therefore of lesser importance, and hence of negligible significance, the layman might well ask why support it all? Why not discontinue it and apply the budget funds allocated to it to some "major interest"? What happens psychologically to the "minor interest", to its employed personnel, to public concern about it, when its program omission for two years advertises it (perhaps "brands it" is the phrase to use) as of inconsequential importance? Finally, who can guarantee that next year's Program Committee will give ade-

quate time to a "minor interest" deprived of program time this year? The problem of Convention Program congestion is not solved by classifying Baptist agencies and services as major and minor, important and irrelevant, significant and inconsequential. If Northern Baptists can no longer allow adequate time annually to appraise the ministries which they support at home and abroad, then such ministries should be reduced to such number as will command adequate public attention and merit sufficient public support. Consider as a hypothetical case, "The Commission on Doctrinal Fellowship Among Eskimaux in Patagonia." It would be futile and extravagant to continue appropriating \$5,000 annually for its work but to relegate it now to the status of a "minor interest" and have it report only every third year. If our concern for the Patagonian Eskimaux is only of triennial relevancy then we had better transfer our concern more vigorously to some interest that reports every year.

The Declining Educational Level of the Ministry And the Current Shortage of Ministers

IN his address to the Northern Baptist Convention at Milwaukee last May, new President Harold W. Tribble of Andover Newton Theological School revealed some disturbing facts about the Baptist ministry that have not registered the impact on the mind of Baptists that they warrant. Not only is there a shortage of Baptist ministers, but the level of education in the Baptist ministry is steadily falling. Meanwhile the number of men graduating from American colleges and universities steadily rises but the number of graduates who enter the ministry remains practically at the same level. This really means proportionately an alarming decline. Each year on an average only 223 new ministers enter Baptist pastorates of whom 86 are trained in seminaries affiliated with the Northern Baptist Convention, 47 in other seminaries, and 90 have no standard seminary training. Probably similar percentages can be found in other denominations.

A comparable condition exists in Canada where *The Edmonton Bulletin*, a secular daily newspaper recently commented on the deplorable fact that the University of Alberta last

year graduated 900 students in arts, science, engineering, and other subjects, and *one lone student in theology*. Throughout Canada the number one religious problem, declares *The United Church Messenger*, is the shortage of ministers. This influential denominational paper estimates that for the United Church of Canada there is a shortage of 300 ministers with an alarming effect on the spiritual life of 300 pastorless communities and on the moral development of their youth.

Three reasons may be cited for the shortage of ministers both in Canada and in the United States. One is the war. Many young men who entered military service might have entered the ministry. The second reason is the inadequacy of ministers' salaries. The third reason is home influence. Seldom today is the ministry held up before children as a laudable and worthy service. Children are influenced to follow careers that provide good incomes rather than careers that render useful service. The influence of the war will wane as a new generation of young manhood comes upon the scene. The second reason will be taken care of by a temporary shortage of ministers that would force churches to compete for pastors by paying higher compensation. Why should any denomination seek more preachers for its churches when the churches do not decently pay the preachers they have? The third reason will be overcome only after the typical American home comes to make a new appraisal of what constitutes a worthy career and a noble profession and teaches its children accordingly.

Editorial ♦ Comment

♦ MOST PAPERS, INCLUDING MISSIONS, pay no attention to unsigned letters. Anonymous communications are usually consigned to the wastebasket. Occasionally, however, an unsigned letter merits attention if it reflects a state of mind that might be felt by other readers. The Editor of MISSIONS recently found in his mail-bag the following letter from a reader in Lamesa, California. "In your November issue you report that during the next five years the World Council of Churches will be guided by a system patterned after the Russian presidium. Has our World Council of Churches gone so far as to copy Russia? Please answer in MISSIONS." The answer is def-

initely and positively NO! Presidium means a system of responsibility whereby half a dozen people, more or less, occupy positions of leadership and authority with equal rank. It was not invented by Soviet Russia which has no patent or copyright on it. The World Council of Churches adopted it in order to recognize the leading confessions or communions in its membership without granting to any one of them a priority of rank over the others. The fact that the Russian Government found the system useful in the management of its own affairs does not thereby preclude its adoption by other organizations, nor does it imply that they are copying Soviet Russia.

◆ AT THE BEGINNING OF THE YEAR 1949, according to statistics by the American Telegraph and Telephone Company, there were 60,000,000 telephones in service throughout the world, of which 37,867,000 were in the United States. This means that the American people *who comprise only 6% of the world's population, own and use 60% of the world's telephones.* What a marvelous thing is the telephone. It can summon help in an emergency and can radiate endless good cheer. It can proclaim glad tidings and likewise spread slander and malicious gossip. It can waste time in idle chatter and speedily close deals involving millions of dollars. It can preach brotherhood and also destroy reputations and do irreparable damage to character. Yet it is not the telephone that does these things, but he or she who uses it. Thus an instrument can be a means of blessing or of curse to humanity. These telephone statistics, intimating as they do the incredible facility with which human beings can talk with one another, recall a remark attributed to Mr. George Bernard Shaw some years ago when the radio became of world significance. "This amazing intercommunicating facility", said the famous playwright, "has come to humanity precisely at a time *when nobody seems to have anything really significant to say!*" It would be well to reflect and meditate on that comment the next time you lift the telephone receiver.

◆ THE EIGHTH WORLD CONGRESS of the Baptist World Alliance is scheduled to be held in the summer of next year in Cleveland, Ohio. Dates are July 22-27, 1950. Only three years instead of the customary five will have elapsed since the seventh congress in Copenhagen in 1947 (*See MISSIONS, October, 1947, pages 460-469*). The explanation is that by holding the next congress in 1950 it will be possible five years later in 1955 to hold the 50th anniversary jubilee meeting of the Baptist World Alliance, in London, England, where the Alliance was organized in 1905. It is not too soon for pastors and business men to

schedule their summer plans for 1950 so as to permit their attendance at Cleveland. The eighth congress should attract a large attendance from the 60 countries included in the world fellowship of Baptists.

THE GREAT DELUSION

Number 159

LADY LUSHERS AND WOMAN WOWZERS

MANY new words are creeping into the American vocabulary which were never imagined in the years before the repeal of the prohibition amendment. Today we have "female barfly" and "lady lush" and "girlish guzzler" and "woman wowzer." All have been coined to describe the woman drinker. Even the Hearst newspapers are becoming alarmed over the drinking by women. A Hearst editorial said,

The female barfly is a danger to good business as well as to social welfare. . . . Hard drinking by women in saloons, most often unescorted, has caused an increase in crime, juvenile delinquency, dissolution of marriages and homes, and commercial vice. . . . Prompt action is essential to prevent the spread of a social poison which gains speed and penetration with every hour.

According to a survey by a professor in Rutgers University, as reported in *The New York Sun*, 53% of American women now drink cocktails, while the gap between men and women drinkers is rapidly closing because of social pressure. Humorously but devastatingly newspaper columnist H. I. Phillips in *The St. Louis Globe* describes this increasingly alarming phenomenon in American life by his adaptation of an old-time classic saloon song,

Mother, dear mother, come home to us now,
The clock in the steeple strikes two;
Your kiddies and daddy sit sadly at home
And watch at the window for you.

When the American people in 1933 were persuaded by the liquor interests to vote for the repeal of prohibition, they were never told that in 15 short years more than half of the women in the United States would be confirmed drinkers, that even the Hearst newspapers would be alarmed over "a social poison," and that such women drinkers would be uncomplimentarily referred to in saloons as "lady lushes" and "women wowzers." It will be the last word in irony in the history of the liquor traffic when the men of America vote to reestablish prohibition in order to protect their women against alcoholic social and moral disintegration.

THE LIBRARY

Reviews of Current Books and Announcements by Publishers

► **CHRISTIANITY AND COMMUNISM**, by *John C. Bennett*, is another Haddom House book, possessing the quality of workmanship and scholarship characteristic of these publications, and directed especially to the "moral and religious questions and needs of young people." Communism is a system that must be resisted as it offers a false solution to a religious problem in the name of godliness. Nevertheless the validity of much that it represents, i.e. concern for the exploited and neglected people of the world, must not be ignored. The author observes that "Communism has been strong where Christians and churches have often been weak, in providing a means of changing unjust institutions in the interests of their victims." The way to defeat communistic influences is to strengthen the ministry of the church to a needy world. (Association Press; 128 pages; \$1.50.)

► **THE PILGRIMAGE OF PETER STRONG**, by *Paul Geren*, author of *Burma Diary*, is the story of a young pilgrim wandering over war-torn lands in search of spiritual reality and genuine brotherhood. The contrast between his exalted vision and the depressing realism of his earthly pilgrimage is forcefully and grippingly portrayed, adding pathos and fascination to the story. The determination of Peter Strong to find harmony and victory in a baffling and confused world is so dramatically presented that the reader finds himself joining Peter in his quest, anticipating his moments of exaltation and despair. The pilgrim travels in America, Burma, India and China sharing his experiences with others along

the way in a journey that is "an intriguing blend of exalted vision and earthbound realism." (Harper and Brothers; 229 pages; \$2.75.)

► **CAN PROTESTANTISM WIN AMERICA**, by *Charles Clayton Morrison*, proceeds on the assumption that in spite of local or denominational successes, Protestantism is losing ground in the United States. Secularism is cutting into Protestantism. If Protestantism is to win out it must gain respect in education (particularly the public school) and it must win science. Any adequate faith for mankind in the atomic age must possess in its inherent genius the resources for creating world community. It must be able to win science and it must be able to do something radical about man. The author feels that Roman Catholicism is a competitor, not an ally of Protestantism. So he would frankly compete with Roman Catholicism, challenge it and do battle with it. He would however not sanction any bitter intolerance. He pays little atten-

tion to Judaism in America, probably because it is so weak numerically. He wants a united Protestant Church more powerful than the Roman church and he believes that if that could be achieved such a Protestantism could win America. (Harper and Brothers; 235 pages; \$2.50.)

► **UNDERSTANDING ADULTS**, by *Donald R. Gorham*, is written by one who has a wealth of knowledge and practical experience in the field of adult education. For 12 years the author was Director of the School of Christian Education at Eastern Baptist Seminary. He now heads the Department of Psychology and Education at Keuka College and serves as a Consulting Clinical Psychologist at Canadaigua Veterans Hospital. In ten non-technical chapters such pertinent questions are answered as, Who Is Grown Up?, How People Differ, How Do Adults Change?. (Judson Press; 162 pages; \$2.00.)

► **CHURCH LAW AND SOCIETY**, by *Gustaf Aulen*, Bishop of Strangas, Sweden, an outstanding leader in the Lutheran Church, examines the obligations and responsibilities of the church to society, emphasizing the imperativeness of the Law of God as a dynamic and decisive factor in this relationship. The thesis of the book is built on the conviction that the church is entrusted with the gospel and the law, and must be guided by both, in discharging its responsibility to society. One reason, and a serious one, why the church has failed to make her impact upon the thinking and conduct of society is that it has been confused and divided itself. It stands in need of the law to

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regulate its own life. The study would have been more helpful had the author developed concrete, specific problems, and commented further upon some of his profound statements. (Charles Scribners' Sons; 114 pages; \$2.00.)

► **A GUIDE TO CONFIDENT LIVING**, by *Norman Vincent Peale*, pastor of the Marble Collegiate Church, explains and illustrates techniques used, by the author, in pastoral counselling, and in private and public worship, to enable people to discover happiness and success in daily living. Through religion the emotional and mental disturbances that breed anxiety and failure are expelled. A weakness of the book is that it places undue emphasis on the suggestion that if "you change your thoughts," by the power of religion, "you change your world" of failure to success. Christianity is concerned about a changed heart that produces a new attitude towards all of life's duties. There is a danger in stressing the use of the sacred moments of a divine service to gain "more energy, a bolder outlook, and a rock-like confidence that one can master his problems." (Prentice-Hall; 248 pages; \$2.75.)

► **THE ATOMIC AGE AND THE WORD OF GOD**, by *Wilbur M. Smith*, shows a wide reading of most of the authentic literature, including government publications and United Nations reports, on atomic physics. The history of the discovery, development and use of the atomic bomb is comprehensively presented. This compilation of facts and information is worth the price of the book, even if one rejects the writer's conclusions relative to the bomb's place in prophecy. The author is an evangelical minister and a diligent student of the eschatological teachings of the Bible. He locates and

interprets certain New Testament passages as possible references to atomic energy. With the coming of spectacular inventions there are those who find them prophesied in the Bible, but the restrained and erudite presentation of this study commends the work to serious minded students. (Wilde; 363 pages; \$3.00.)

► **BISHOP BRENT**, by *Alexander G. Zabriskie*, is the story of the life and ministry of the late Bishop Charles H. Brent of the Episcopal Church, who died in Lausanne, Switzerland, March 27, 1929. Remsen B. Ogilby of Virginia Theological Seminary when he died in 1943, left an unfinished biography, of Bishop Brent. Although two-thirds of the present volume is based on Dr. Ogilby's manuscript, the entire book is from the pen of Dr. Zabriskie who has written in a restrained and forceful style, with special emphasis on the Bishop's deep spiritual personal life. This ardent crusader for Christian unity

won for himself the title, "Everybody's Bishop." In 1901 he was elected first missionary bishop of the Philippine Islands. In 1919 he became Bishop of Western New York. He was a prominent leader in the ecumenical movement. At the time of his death he was President of the World Conference on Faith and Order at Lausanne. (Westminster; 217 pages; \$3.75.)

► **THE BIBLE SPEAKS TO YOU**, by *Francis Carr Stiffler*, Secretary of Public Relations, American Bible Society, is a new and enlarged edition of a popular selling volume first published in 1946. Three new chapters discuss the Bible behind Bars, the Bible in Japan, and the Bible in Germany. Ten timely and helpful rules are suggested for using the Bible in the development of personal religious life. An abundance of practical homiletical material brings the teachings of the Bible into close grips with individual, national and world problems. (Greystone; 144 pages; \$2.00.)

► **PAX CHRISTI**, by *Albert D. Belden*, Late Superintendent of Whitefield's Central Mission in London, with an Introduction by Nels F. S. Ferré and J. M. Walsh, a Catholic layman, contends that the shame of Christendom is that wars still rage, and that aggressive Christian action by the church to out-law war would unite all religious bodies and advance the cause of missions throughout the world. This is a provocative book that cannot be laid aside as impractical. It shows how impossible it would be to wage war if all followers of Christ refused to fight. (Brethren Pub. House; 153 pages.)

► **DENISON, A Small College Studies Its Program**, by *Cyril F. Richards*, Dean of Denison University is a study of the school's total program, i.e., Liberal Arts Educa-

CHRISTIANITY AND COMMUNISM

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THE BEST OF JOHN HENRY JOWETT, edited by *Gerald Ken-*

Books for Lenten Reading 1949

Selected by JOSEPH FORT NEWTON

It has been extremely difficult to select a limited list of books for Lenten reading. The books of the year are so rich, so varied, and so rewarding. Three principles have guided my choices. (1) The list has been slanted toward layfolk, in the hope of getting more of our people to read religious books. (2) Since Lent is not a funeral 40 days long, but a time when we seek to

nedy, presents in 34 chapters, select sermons, meditations, short addresses, prayers, and Bible studies, chosen by the editor after he read everything the famous minister wrote. The editor candidly states that the material was selected which appealed most to him at the time of reading. This may account for some glaring omissions. Nevertheless, the "choices are representative and give a fair survey of the range and texture of Dr. Jowett's thought." (Harper and Brothers; 167 pages; \$2.00.)

clarify and deepen our religious living, the books selected are of many kinds, to meet many needs, of people of many minds. (3) Since religion is not entirely a matter of setting our inner life in order, books have been added that point to our obligation "to do something about it." The books are arranged in alphabetical order of authors and editors.

NOTE—Space limitations prevent the publication of the usual descriptive statement about each book in the following list.—ED.

- PERSONAL RELIGIONS, by *Herbert C. Alleman*, Muhlenberg Press, \$1.75
 CHRISTIANITY AND COMMUNISM, by *John C. Bennett*, Association Press, \$1.50
 I WOULD DO IT AGAIN, by *F. E. Davison*, The Bethany Press, \$2.00
 THE ROAD TO REASON, by *Lecomte du Nouy*, Longmans, Green & Co., \$3.50
 THINKING CHRISTIANLY, by *W. Burnet Easton, Jr.*, Macmillan Co., \$2.50
 THE AUDACITY OF FAITH, by *Allan Hunter*, Harper & Brothers, \$1.75
 A CALL TO WHAT IS VITAL, by *Rufus Jones*, Macmillan Company, \$2.00
 LINCOLN AND THE PREACHERS, by *Edgar DeWitt Jones*, Harper & Brothers, \$2.50
 THINGS THAT MATTER, by *Frederick W. Kates*, Harper & Brothers, \$1.75
 THE BEST OF JOHN HENRY JOWETT, edited by *Gerald Kennedy*, Harper & Brothers, \$2.00
 IS GOD IN THERE? by *Charles Tudor Leber*, Revell Company, \$2.50
 A SERIOUS CALL TO A DEVOUT AND HOLY LIFE, by *William Law*, Westminster Press, \$2.00
 THE LORD'S PRAYER IN THE BIBLE, by *H. G. Moss*, Longmans, Green & Company, \$2.50
 GUIDEPOSTS, Edited by *Norman Vincent Peale*, Prentice-Hall, Inc. \$1.95
 LET ME COMMEND, by *W. E. Sangster*, Abingdon-Cokesbury Press, \$1.75
 THE LIFE OF GOD IN THE SOUL OF MAN, by *Henry Scougal*, Westminster Press, \$1.50
 ON WHOM THE SPIRIT CAME, by *Miles W. Smith*, The Judson Press, \$2.50
 POWER FOR ACTION, by *William T. Spurrier*, Charles Scribners Sons, \$2.50
 LET GOD BE GOD, by *Philip Watson*, Muhlenberg Press, \$2.50
 REFLECTIONS OF THE SPIRIT, by *Winnifred Wygal*, Womens Press, \$2.00

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► SELECTED POEMS OF JOHN OXENHAM, edited by *Charles L. Wallis*, Professor of English at Keuka College, New York, is the first representative selection of the poems of John Oxenham to be published in the United States. The poet's daughter, Erica Oxenham, in her biographical sketch of her father tells us that his real name was William Arthur Dunkerley. During his early years he was in business and worked for a time in New York, living in Orange, New Jersey. Previous to this he had lived in France. Returning to England he engaged in advertising for a while, and then became the business manager of a magazine. Then he began to write short stories just for fun. Later he devoted all his time to writing, producing many novels and much religious poetry. He will always be known for "The Two Views," "The Ways," and "No East or West" which has been set to the hymn tune "St. Peter," and we know it as the lovely hymn "In Christ there is no East or West." Devotees of religious poetry will like this book. (Harper and Brothers; 204 pages; \$2.00.)

► THE PARSON TAKES A WIFE, by *Maria W. Sheerin*, is a candid record of the private and parish life of a clergyman's wife; graphically presenting the responsibilities, privileges, boredom and free-

(Continued on page 188)

The Opportunity of Today Will Not Wait for Tomorrow

By JOSEPH H. HEARTBERG



Airplane view of Richland, Washington, a new city that grew up almost overnight

FEW Americans, and certainly very few American Baptists, are aware that the western states of Washington, Oregon, California, Nevada, and Arizona, have the highest percentage of crime in the United States, more than three crimes per 100 inhabitants. Moreover, in the state of Washington only 21% of the population are enrolled as members of churches. *This is the smallest percentage of church membership in any state in the Union.* Records almost as low are reported in Oregon, Nevada, and California, each of which has less than 28% of its population enrolled as church members.

These facts, and many others that could be cited, suggest that in the western United States there are missionary opportunities as challenging and promising as can be found anywhere. In May the Northern Baptist Convention will celebrate 100 years of Baptist work in California. Many Baptist churches in other parts of the West likewise have a long history and a rich tradition. Yet within a few miles there exist pioneering missionary opportunities as exciting and interesting as those of 100 years ago.

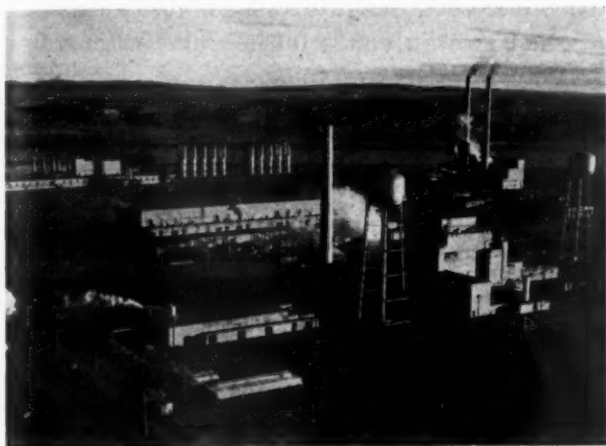
For example, Reno, Nevada, which an unknown phrase maker some years ago described

A brief but informing article that makes clear that the Far West still offers missionary opportunities for pioneer work as challenging as when the Far West was the frontier of 100 years ago

as "the city of otherly love," is notorious, and rightly so, as the city of sin; but Reno is also a challenging home mission field for Northern Baptists. Within the city limits south of the Truckee River lies South Reno—a new community, now numbering 10,000 but growing rapidly, of well-to-do middle class people who own their own homes. A year ago last September there was no religious work in this entire area. By comity arrangement Northern Baptists were made responsible for a religious ministry to one third of these people. State missionary Robert Lundy opened a Sunday school in one of the homes. It has now grown to a membership of 55. The Community Baptist Church of Reno with a nucleus of 13 members has been organized, while 450 families have indicated their preference for this church. On October 15, 1948 Rev. Ernest C. Sloan was appointed mis-

sionary pastor here by The American Baptist Home Mission Society in cooperation with the Nevada-Sierra Baptist Convention. Today the congregation has no meeting place but a site has been secured as a future location for the church. The first unit of a church and a Sunday school is badly needed. An investment in Reno now will bring rich spiritual returns in a few years.

The story of the West, however, is the story of transformations that are already taking place



ABOVE: *The reason for the amazing growth of Richland is seen in the vast wartime industrial development in connection with the production of atomic energy. The town is advertised by its Chamber of Commerce as "The Atomic Frontier."*



LEFT: *A church vacation school for the children of Richland*

BELOW: *Pastor Paul Hamlin of the South Side Baptist Church which temporarily uses the Richland Moving Picture Theatre, greets his congregation after the service*

as well as the story of opportunities that now exist. Colporter and Mrs. Dale Merrill, missionaries of The American Baptist Publication Society, have been serving part of the time for the past year in South Everett, Wash., an area where some 5,000 people reside. This is a new and growing middle class residential community. Using World Mission Crusade funds, the Washington Baptist Convention secured an Army chapel. It was beautifully remodeled and on October 3, 1948 it was dedicated. At the dedication services, the first services to be held in any church in that community, there were 135 present at Sunday school and 126 at the morning service. Every indication is that within a few years this group will become a thriving church.



and children. Within a few years this community is expected to grow to 25,000. On November 1, 1948 Frederick Fahringer became a missionary to these people under the sponsorship of the Home Mission Society in cooperation with the Washington Baptist Convention. Working in cooperation with the Washington Council of Churches, the missionary helps to guide the only religious work being done in the community. Rev. Lem Carter, Director of Town and Country Work for Washington, and the writer visited North Richland last October and found many hundreds of children who, while they had fine day schools, had no Sunday school. Everywhere they asked, "When will a pastor come to the field? When will there be Sunday schools for our children?" He rejoiced that he was able to bring the good news of Mr. Fahringer's appointment. Surely people who work with atomic energy also need to be told the wonderful story of the transforming power of Christ.

Travelling eastward from Richland to Kennewick, a distance of a dozen miles, the tourist finds the roadside lined with auto trailers, shacks, tent houses, and other places of human residence. Although no one knows exactly how many, it is conservatively estimated that 5,000 people live along this highway. No religious work is being carried on among these people.

Richland and Kennewick lie at the south end of a great area of desert land which in ten years' time will blossom like the rose. Through the huge Columbia River Irrigation Project, which has already begun, more than 1,000,000 acres of

semi-arid land will be reclaimed. This area is expected to attain a total population of from 350,000 to 400,000 people. A recent study by the Department of Church Planning and Strategy of the Washington Council of Churches indicates that within ten years this area will need from 34 to 52 new churches. Communities which now are very small and number 50 to 300 people will then have a population of from 5,000 to 25,000. By comity arrangement, Northern Baptists have been allocated definite responsibilities for some of these growing communities. Mr. Carter states, "If we Baptists are going to have churches in these growing communities, we must get in on the ground floor. If we wait until these small towns are really large rural centers, it will be too late." A few small Baptist churches that already exist in this area will need help that only Northern Baptist Home Missions can give to meet the tremendous opportunities which will face them as the projected events take place.

The story is told of a father who knelt beside his son as he prayed his bedtime prayer. He was surprised to hear the little boy pray, "Lord, please make me big like daddy." After soberly reflecting, the father as he later retired for the night knelt and prayed, "Lord, make me big." Having seen at first hand a few of the glorious opportunities which now confront Northern Baptists, it is my humble opinion that our God would be delighted to hear his children who are faced with these marvelous opportunities pray, "Lord, make us big enough to meet the glorious challenges of this hour."



Choir practice in the Moving Picture Theatre before the Sunday morning church service

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

Vast Changes and New Trends in Home Missions

The annual meeting, January 11-13, 1949, of the Home Missions Council at Buck Hill Falls, Pa.

Reported by R. DEAN GOODWIN

BY the overwhelming majority of 68 to 16, with seven delegates not voting, the interdenominational Home Missions Council of North America which represents the home mission boards of 23 Protestant denominations, voted to become a constituent division of the new National Council of Churches of Christ in the United States. This action was taken at the annual meeting in Buck Hill Falls, January 11-13, 1949.

At the same meeting it was voted to hold a National Home Missions Congress in Columbus, Ohio, January 24-27, 1950. Thus coming at the halfway mark in the 20th century, this Congress is expected to be a turning point in home missions in North America. The information and the plans that will emerge from it will engage the attention and direct the energy of home mission agencies for many years thereafter. During the current year many groups within the Home Missions Council will gather data and note trends so that the Congress may discuss home mission problems intelligently and chart a course of advance. The Congress will be made up of over 1,000 delegates from the various denominations. Northern Baptists have been asked to provide 100 delegates.

A home missions public relations advance program is being planned to carry the message of home

missions to the churches and also to that peripheral group that does not now support the mission work of the churches. In the next two years this program will interpret home missions through the press, the radio, television, and by other available means.

Men and women who administer home mission work come to the annual session with their problems and their burdens before them. Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council, spoke of "vast changes that need to be made in the home missions program in the days ahead." He said that "We can no longer justify a missionary program in which we are merely subsidizing a lot of little churches to enable each to have a preacher." Instead of this he called for a community ministry without denominational competition. In the cities he pointed to housing areas, in some of which the low-cost dwellings may become slums, and which need churches that have not yet been provided. He pointed toward a missionary program that should help achieve (1) protection of civil rights of all racial groups, (2) assimilation of these minority groups into the churches that are already established, and (3) removal of the causes of need that keep these groups dependent." The Council took note of the fact that this is Dr. Dawber's last year of

service. He retires when the Home Missions Congress meets in 1945 in Columbus. His successor has not yet been appointed.

Dr. Stanley U. North, Chairman of the Committee on Comity, called for a positive program that would see that every area of America is adequately churched. Mrs. Harper Sibley, President of the United Council of Church Women, discussed "America's Responsibility in the World Today." She spoke as a champion of private enterprise and of fair treatment for all races. She pointed out that the United Council of Church Women is organized in 48 states on the basis of equal opportunity for all races and with the organization interracial in structure in every state.

The most hopeful addresses came from missionary and field workers who are at the places where real results are being achieved in home missions. Rev. Clifford G. Hansen, Director of Juvenile Protection of The American Baptist Home Mission Society, stirred the delegates with a vivid account of what is being done to combat delinquency and build Christian character in boys and girls. Miss Irene E. Hoskins, missionary to the Navajo Indians in Arizona, told of her literacy program. Of the 65,000 Navajo Indians 80% cannot read. Navajo culture is as different from ours as the culture of the Indies or of China. But through a system of charts, with pictures, names, and syllables, Miss Hoskins is teaching the Navajos to read their own language, one of the most difficult

languages in the world. Now Navajos say to her gratefully: "After I began to read in my own language I began to know God a little better."

Rev. Levi M. Rouillard, missionary to Indians in South Dakota and an ordained Sioux Indian, related stories of his evangelistic activities among Indians who have moved from the reservations into towns and cities, and who have not been ministered to until the Home Missions Council sent him to them. Other fields of home mission work considered were the work among sharecroppers, migrants, displaced persons who recently arrived in the United States, and Foreign Students in America.

Devotional messages were brought each day by Rev. Gene Bartlett, pastor of First Baptist Church, Evanston, Ill.

Budget appropriations reflected the rising cost of living. Last year the budget was \$307,000; for the current year a budget of \$357,000 was approved. The increase will go largely to migrant work, which is as acute in its needs as ever, and to the Public Relations Advance. Additional mobile units are required in the migrant fields, Miss Edith Lowry, Associate Secretary, reported.

Dr. Truman D. Douglas, of the Congregational-Christian Home Mission Board, was elected President for the ensuing year. Northern Baptists elected to offices include: Miss Edna E. Howe, Treasurer; Secretary Lincoln B. Wadsworth, Chairman of the Cities and Bilingual Committee; Secretary Ernest C. Witham, Chairman of the Missionary Personnel Committee; Secretary Wilbur Larson, Chairman of the West Indies Committee; Secretary R. Dean Goodwin, Chairman of the Committee on Promotion and Publicity, and Dr. G. Pitt Beers, member of the Executive Committee.

Momentous Advance in Foreign Missions

The 53rd annual meeting of the Foreign Missions Conference at Buck Hill Falls, January 4-7, 1949

Reported by LOUIS P. JENSEN

THE 53rd annual meeting of the Foreign Missions Conference of North America at Buck Hill Falls, Pa., January 4-7, 1949, proved to be one of the most important meetings in its history. Registered attendance showed 127 delegates from 27 denominations present, with several guests.

The Foreign Missions Advance, chief feature of the year 1948, was reported to have registered a new high in public interest. Nearly 3,000 people attended the Foreign Missions Assembly in Columbus, Ohio, last October. (*See MISSIONS, December, 1949, pages 598-602.*) More than 75,000 people heard the foreign missions cause interpreted in united meetings in 36 cities throughout the United States and Canada. Other thousands were reached in student groups, service clubs, and local churches. Additional meetings are still planned for Madison Square Garden in New York City, May 10, 1949, and in the Civic Auditorium in Philadelphia next October.

Inspiring reports of programs of advance were presented by several Board representatives. The Methodists have embarked on a new five-year \$25,000,000 Advance to be divided 60% Foreign Missions, 30% Home Mission, 10% World Relief. Presbyterians North will increase their budget by 100% in five years. Southern Baptists hope to double their \$5,000,000 Foreign Mission budget and increase their missionary staff from 670 to 1,750. The American Board (Congregational) is raising \$850,000 for Advance. The Disciples of Christ are engaged in a 10-year Crusade to increase their staff from 210 to 365 missionaries.

Meanwhile Northern Baptists face this year's immediate task of raising in full the \$7,500,000 unified budget.

The most exciting item on the agenda at Buck Hill Falls was the proposal to establish the Foreign Missions Conference as the Division of Foreign Missions of the New National Council of the Churches of Christ in the United States. Preliminary reports had indicated that the proposal might not secure the necessary two-thirds vote. Nevertheless the discussion proceeded with real fervor. There were those who argued that foreign missions must be brought into the center of the thought and planning of the total church as represented in the National Council. Other delegates, however, feared the weakening of the foreign mission emphasis of it became "one of many" interests in such a comprehensive organization. Some expressed a fear of a super-organization. A third group of delegates represented boards which might have voted approval but which, knowing the adverse vote of other boards, decided against the proposal. These delegates argued that the ecumenical character of the Foreign Missions Conference with over 100 boards from 62 denominations was of greater importance to the world mission enterprise than the purported values envisaged in the National Council. Our own Board of Managers took this view. After many hours of debate, the Conference by a vote of 63 to 51, with 12 delegates abstaining, decided against the proposed merger.

There were dire predictions that, henceforth, foreign missions out-

side the otherwise all-inclusive National Council would drift into the "eddies and backwaters" of the interests of the American churches. There were others quite as confident that foreign missions could maintain its greatly needed emphasis in these tremendous days through a separate and widely representative Foreign Missions Conference. The delegates made it very evident that they would do everything possible to effect as cooperative a relationship as possible with the National Council and other interdenominational bodies. It was pointed out that in Canada and in Great Britain the Councils of Churches maintain most effective relationships with the Overseas Missions Councils. In the world scene, the newly organized World Council of Churches is seeking intimate relationships with International Missionary Council.

Communism and its challenge to Christian missions was presented in a notable discussion by Prof. Matthew Spinka, Eugene A. Barnett and Cuyler Young. A report with recommendations on "Missionary Policy in the Christian Approach to Communism" was referred to the constituent boards for such study and action as may be desirable. The report urged that "the Christian should be Pro-Christian and not Anti-Communist" and noted that "our church people in North America are paying billions for defensive military measures and economic reconstruction, but only a few tens of millions toward the spread of the gospel which lays the only sure foundation for mutual understanding, goodwill, democracy and world peace."

The China Committee presented last minute reports of the position of missionaries in China and the policy followed by several boards working in areas taken over or

seriously threatened by the Communists. In many cases missionaries were remaining in sections lost to the nationalist cause while others have been reassigned to other fields in China or to other lands in East Asia.

The Committee on Friendly Relations Among Foreign Students reviewed its aggressive program of service to the thousands of students attending American Colleges. There are now more than 25,000 students from abroad in over 1,000 colleges in America.

Church World Service reported an ever-increasing responsibility of

Missionary Oddities

Number 28

A NEW USE FOR AUTOMOBILE PLIERS

OUR Chinese cook had been suffering from a bad tooth. He had tried several times to pull it with a string but each time the string broke. Then his face began to swell and the pain steadily increased. Fortunately we had brought our medical kit with us on this trip and so we gave him sulfa drugs to check the infection, but we could not relieve his pain. It so happened that Dr. R. L. Crook came up to spend the weekend with us. He was ready to return to his hospital and bring back his dental equipment when I mentioned that I had a pair of ordinary automobile pliers. Dr. Crook asked to see them and then tried to get them into the cook's mouth. It was large enough to take them! So my wife held the cook's head as he sat in a chair and Dr. Crook quickly inserted the pliers. Out came the aching tooth! Now the cook is as happy as can be.—Dean Kirkwood, Yaan, West China.

American Christians for the suffering, helpless and despairing peoples of the world. There are more refugees now in Europe and Asia than last year. An additional half million need our help in Palestine and the Near East. Cash and supplies forwarded through Church World Service in 1948 totaled \$16,300,000 as compared with \$14,500,000 in 1947.

One of the most inspiring records of modern missions has been the preservation of the so-called Orphaned Missions, formerly supported by European churches and separated from their home support by the war. Reports indicate that no mission was closed because of the war's cutting off normal support.

The International Missionary Council is now seeking \$500,000 per year for five years to maintain German missions in China, India, S. W. Africa and the Near East, and the outstanding missions of the Paris Missionary Society, the Basle Mission and other European Societies.

A new Foundation has now been organized to develop a Christian University in Japan, not only as a missionary project but also as a magnificent gesture of goodwill from the churches of America. Additional support is expected from England, the Scandinavian countries and Australia. The new University will be the first in Japan on a post-graduate basis with a definite Christian foundation.

Acknowledging a deep concern for the peoples of Indonesia, the Conference adopted a resolution strongly urging our State Department to withhold all Marshall Plan aid to the Netherlands until that government frees the captured Indonesian Republic's leaders, returns to the lines occupied before the December attack, and obeys the directives of the Security Council of the United Nations.

Our Primary Concern

A Meditation on the Meaning of Keeping Faith

By REUBEN E. NELSON

NORTHERN BAPTISTS have been summoned to one of the greatest efforts in our history. The "Shares of Success" venture is enlisting the consecration, prayer, time and money of all who believe sincerely in missionary work. For only by the successful raising of this year's budget of \$7,500,000 can our missionary organizations come through unimpaired. That is a primary concern to all of us.

Really this is a matter of keeping faith. Our missionaries in our ten foreign fields and those in Alaska and Latin America, our Indian, Negro, bi-lingual, rural and city missionaries—all have gone out as our representatives to bring men and women to the Christ who died for them and who by His power can transform their lives.

Basically it is a matter of keeping faith with our Master. We believe the message of Christ fits strategically into the needs of our day. That belief puts upon us the necessity of keeping our Missionary tools unimpaired. May God help us to keep faith!

Shares of Success

Sunday, March 13, 1949

Northern Baptists Mobilize Leadership and Resources in Heroic Plan to Complete This Year's World Mission

FROM the Atlantic to the Pacific as Northern Baptists prepare for their part in the observance of SHARES OF SUCCESS SUNDAY, MARCH 13, 1949, they are mindful of this plea from Dr. Reuben E. Nelson,

We truly pray the Lord's Prayer when we share what we have and are with our fellow men. From every mission field, at home and abroad, the voices of Christians are raised, pleading for the help we offer through our Baptist World Mission. God depends on us to answer these prayers. To assure the complete success of this year's World Mission, we must lay claim upon the loyalties and devotion of the most interested Northern Baptists. The regular giving of our people, at the existing rate, will sum up to only \$5,100,000 by April 30. This leaves \$2,400,000 to be made up by additional gifts if we are to keep faith with our World Mission program of \$7,500,000.

An important feature of the *Shares of Success Packet*, a phonograph record makes available to every congregation the story of "Shares of Success" as interpreted by Dr. Nelson, President Sanford Fleming, of the Northern Baptist Convention, and President C. Oscar Johnson, of the Baptist World Alliance.

The seriousness of the World Mission crisis is voiced by President Fleming in realistic terms. "The World Mission which you and I love is about to meet with reverses—unless we do something to prevent it. Our witness for Christ who climbed the hill of Calvary may not be heard in some lands next year if we fail to give all that we have promised our missionaries for this year."

In the perspective of his worldwide leadership of Baptists and of his heroic leadership in the World Mission Crusade, Dr. C. Oscar Johnson speaks with characteristic comradeship to his fellow Baptists, "I know that you love our Lord. You want to tell the story of salvation throughout this dark world while time permits. You proved that through your glad response in the World Mission Crusade. But, we are not raising our annual missionary budget. We fell short last year. We are running farther behind this year. We have had to borrow money to pay missionary salaries. We cannot survive another major failure. We should have to retreat when the times and the opportunities call for advance. When on March 13 your church provides you the opportunity to bring added support to our World Mission through the purchase of Shares of Success, I challenge you to be generous. For the greatest prayer we can offer to our Master is with our upheld hands filled with the blessings that have come from him, presented for the redemption of the world."

How the Plan Developed

After careful survey of the opportunities and responsibilities of Northern Baptists in their World Mission outreach, it was voted with enthusiasm and vision at the Milwaukee Convention to accept a budget of \$7,500,000 for the year which ends April 30, 1949. Despite the earnest plea of the Convention president that the delegates consider the magnitude of the task of raising such a budget, there was no discussion or debate. The new budget was unanimously accepted as the responsibility for the current year.

At the end of the first seven months it became clear that even if the prevailing increased rate of giving were to continue to April

30 the World Mission would fall \$2,400,000 short of its required goal. When the full import of this trend was analyzed it became self evident that the denomination must either face the necessity of curtailing drastically its missionary and other personnel and program, or take major steps to avert such a disaster.

A Special Advisory Committee of pastors, laymen and staff members was chosen to find a solution. This group decided to develop Dr. Reuben E. Nelson's plan of making a frank appeal to the more interested members of Northern Baptist churches—offering 100,000 units of the SUCCESS SHARES at \$24 each, over-and-above gifts to be paid by April 30. Thus the subscribing of 100,000 Shares of Success would realize \$2,400,000, the amount required to complete the \$7,500,000 budget.

How the Program Proceeds

Immediately the Special Advisory Committee and the staff of the Council on Finance and Promotion initiated steps to put the Shares of Success program into operation. Work was begun on publicity to include particularly the *Shares of Success Packet* and the telling of the story through various publications. Aware of the additional expense in supplying the Shares of Success kits (including the recordings) a group of deeply concerned members of the National Council of Northern Baptist Men volunteered to finance this project without cost to the Unified Budget.

Simultaneously with these publicity plans, a broad organizational program was set in motion with special committees in local churches. Under the leadership of state, city, and area committees, hundreds of meetings have been held throughout the area of the Northern Baptist Convention in

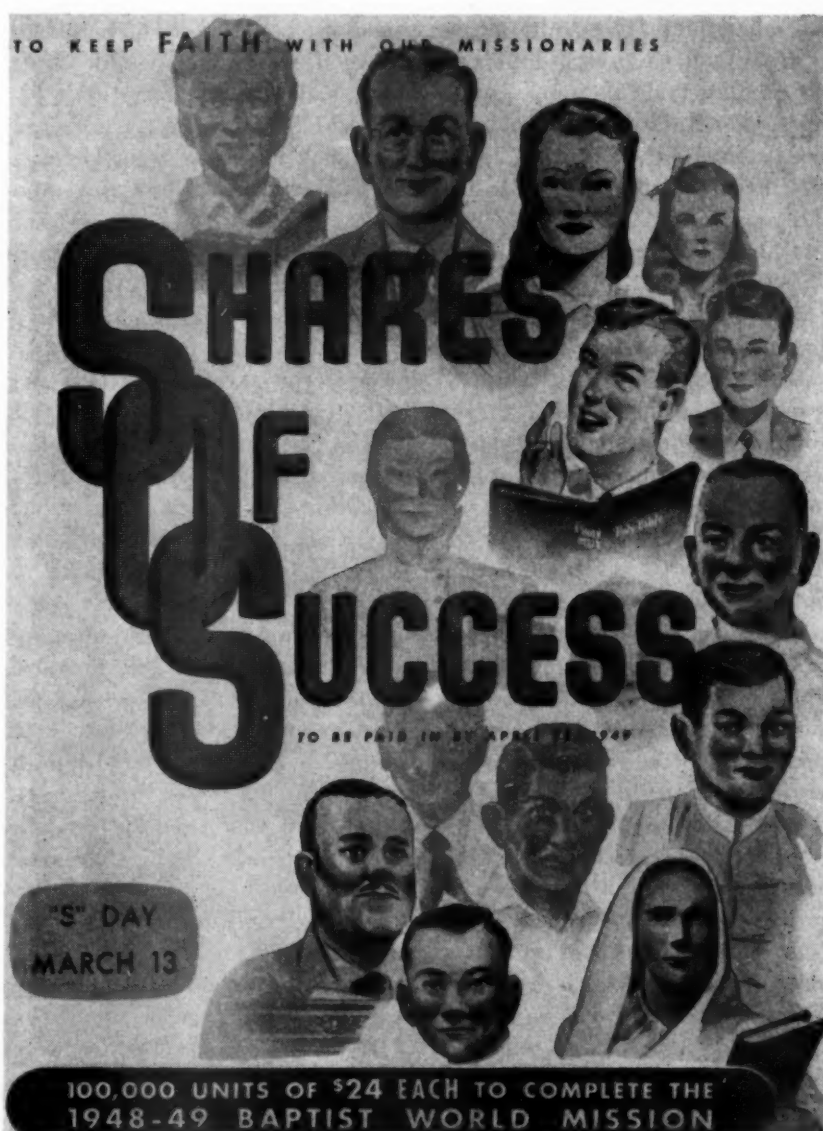
January and February. A primary object has been to acquaint Northern Baptists with the conditions which make imperative the subscribing of the full \$7,500,000 budget for the year. A result of many of these meetings has been the securing of challenging advance gifts toward the special Shares of Success goal of \$2,400,000. Another result has been the securing of leadership that will express itself in the full participation of local churches in the Shares of Success

program which culminates with Success Sunday, March 13.

A Popular Movement

The success of this plan hinges on its wide acceptance among the men, women, and young people who compose the congregations of Northern Baptist churches. To that end Shares of Success Committees are making their preparations under the leadership of their pastors so that every member,

(Continued on page 184)



Reproduction of the Shares of Success Poster which summons Baptists to the full observance of Success Sunday, March 13, 1949, has found its way to the bulletin boards of thousands of churches throughout the 34 states

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Baptist Dollars and Cents Do Have a Heart

Vignettes of missionaries in action on the foreign fields that show what Baptist gifts to the unified budget accomplish when they are set to work within the Baptist world mission.

FIGURES, figures, figures—dollars and cents, for pennies count too in meeting the budget. But what the budget really means to me is little children in hundreds of Sunday schools on foreign fields, sometimes seated under a tree listening to the story of Jesus, their Friend. I think of sick babies and grownups lying on clean hospital beds and ministered to by Christian nurses with cool and efficient hands. I see Christian doctors with a vision of service. Most of these doctors left an established practice to bring healing to the suffering in distant lands. There are teachers with hearts full of love answering the call to teach not only the three R's but always the abundant life as well. Bible women and evangelistic workers tour miles to hold services in outlying villages, calling in the homes to present Christ in story and song. Of course, there are the missionaries, some younger and others long in service, all faithfully consecrated to God's will.

Yes, a budget means *money*, but money translated into work and workers and transformed lives. Your regular giving and mine may save a life for the Kingdom of God. Word pictures of events in Japan, China and Burma show that this is just what is happening every day.

BAPTIST DOLLARS IN JAPAN

"The conductor of our little branch line cried out, 'This is

By HELME M. ROSNELL

Kuji, the end of the line,' and all the many passengers who had been crowded in like sardines filed out. That is, all but one, for a little 12-year-old boy was fast asleep and knew not where he was. He was finally awakened but had no ticket, nor any place to go and had never even heard of Kuji before. He was taken to the police station where he told his story. His father had been killed early in the war and his mother was killed during the bombing of Tokyo. She had gone back into the house to get her husband's ashes (Buddhists practice cremation) just when the roof caved in, and the little boy was left all alone in the world. Then began four years of wandering to and fro, sleeping sometimes in straw but most of the time on the cold cement of the Tokyo station subway. He took to riding the trains and has been all over Japan and even to Kyushu. Some days there was nothing to eat all day, but usually some passenger would take pity on him and share his frugal meal. On his way to Hokkaido he noticed this branch line, got off and boarded our little train. So, cold and hungry, he arrived in Kuji. The police were nonplussed, but knowing our reputation for helpfulness and kindness, they telephoned to inquire whether we would care for the little waif. Tokuyashi San, who is our little boy now, is always smiling

and nearly running his legs off trying to be helpful, for he thinks he has landed in heaven and says he would like to go back and bring into the Center family all the other little boys who are cold and hungry and unwanted."—*Thomasine Allen.*

Suppose he were your boy, a bewildered wanderer with loneliness and fear clutching at his heart. Just suppose. Would you be grateful for the people who put dollars and yen into the American and Japanese mission budgets which planted a Christian Center in Kuji?

BAPTIST DOLLARS IN CHINA

Turning from Miss Thomasine Allen's story of this one little waif in Japan, we find some patients in the mission hospital in Kityang, South China, who want to tell their reason for gratitude for some Chinese and American money that had a heart.

Dr. Clara Leach, who reported this event, and the rest of the hospital staff are the agents who keep Baptist dollars in action through their work of healing body and soul in Christ's name in stricken China.

"Last week an elderly woman went home after having a 27-pound tumor removed. The family were so pleased that they made a big occasion of her leaving. Five people came to conduct her home. In the summer a middle-aged man was brought to the hospital in semi-conscious state. An emergency operation was performed for immediate relief; more surgery; a long course of treatment until a few weeks ago when he was discharged. At one period both patient and doctor were discouraged.

Just at that time the monthly hospital prayer meeting for staff, students and servants was held on the lawn, for it was a beautiful moonlight evening. This patient's bed was next to the window in a room where he could hear. The whole service impressed him. This meeting and previous talks with the hospital evangelist stimulated him to pray. The next day he was definitely better and he continued to improve from that night. Now he is well, is reading the Bible, and says he has decided to become a Christian."

BAPTIST DOLLARS IN BURMA

As we think of budgets at home may we never lose sight of the companion budgets on the fields. In areas of great privation and destruction, the Christians have somehow managed to maintain such a sacrificially high standard of giving that their budgets have meant the completion of many an enterprise which World Mission Crusade funds could provide only in part.

"Our Burman Woman's Bible School is all in good shape. The repairs are all finished and it has all the furniture it needs. The three schools here are doing very well. There is cooperation and healthy harmony." So reports Daw May Si, President of the All Burma Woman's Missionary Society, and she concludes her letter with greetings to sisters in America, with a request for prayer for them as they in Burma pray for their sister societies in the West, that "God will pour down His Holy Spirit on us Christians to do His will."

American gifts to missions have, on all fields, been supplemented in terms of rupees, pesos, yen and other currency, including gifts in kind, to such an extent and with such a spirit as would have made the heart of the Apostle Paul rejoice in his day.

Budgets mean personnel trained for special tasks. Churches East and West flourish or decline in proportion to their number of consecrated, trained leaders. A budget made possible the training, and now the tours of Ma Saw Myine, Traveling Secretary of the All Burma Woman's Missionary Society. She tells her own story of her travels since V-J Day, but only excerpts about her recent journeys over the dangerous highways and byways of Burma can be given here:

"About 400 came to the Prome-Tharrawady Association meetings. It makes one glad that at a time when robbers and evil men are so many Christians made such a genuine effort to come. Following the Prome Association, the Chin Bible woman, Ma Hla Tin, called me, and after visiting and reopening the women's societies in two villages, I went and encouraged the Chin village churches. In the first two we organized women's societies. These churches are in villages which are five, fifteen and twenty miles apart. Crossing through thick jungle and over field after field, I had to make the journey sometimes traveling until past midnight, and again rising and start-

ing before dawn. It is praiseworthy that those same Christians, who are longing very much for teachers, are clinging steadfastly to the little faith that is within them. In the beginning of February four of us leaders went to the Mon churches in the Tavoy district, helping them by means of prayer meetings, Bible classes, and women's meetings. Those villages were near the seashore and in between the mountains. Therefore the jungle and the mountains were thick and the habitations of men very scarce. We traveled by little boats from one place to another. The villages were not near to one another, and so we would ride four or five hours. We were happy to see the steadfast belief of those little groups of Mons. Because there is no school for the children, they are not progressing as they ought to. They are also far away from the other Mon churches, and it is pitiful. It was hard for me to see such conditions, so I said to the church leaders, 'Pray until you receive a teacher to teach your children. Do not remain indifferent, for these children are the responsibility of the church. You will lose out because you cannot read the Bible or sing hymns.

(Continued on page 184)



Officers of the All Burma Baptist Woman's Missionary Society



The First Fifty Years in Puerto Rico

Puerto Rican Baptists this month celebrate the 50th anniversary of the beginnings of Baptist missions

By LAURA FISH

AT RIO PIEDRAS, Puerto Rico, March 7-12, 1949, representatives from our 44 Baptist churches on the Island will meet for the 46th Annual Assembly of the Convention of the Baptist Churches of Puerto Rico. The pastor of this host church is Rev. Francisco Colón Brunet, whose 20th anniversary as its pastor was recently celebrated by the congregation. The women and the young people will hold their conventions simultaneously the first two days. The Convention will use the next two days for reports and necessary business, together with three messages directing our thoughts to the past, present and future of our work. All day Friday and Saturday morning will be definitely for our great 50th Anniversary Jubilee Celebration. Saturday afternoon and evening and all day Sunday there will be a great interdenominational celebration with mass meet-

ings in the great ball park in San Juan. For this and for the denominational gatherings many visitors, including President Sanford Fleming of the Northern Baptist Convention, are expected from the United States.

So the jubilee celebration will be a great climax to the first 50 years of our history but we trust and pray that it will not be just a time of looking backward but especially a time of looking forward and upward for new strength and inspiration toward a greater task and a greater work in the future.

Native leadership and self-support—these were two of the important goals set for our Baptist work in Puerto Rico early in its history. From the time when the first missionaries arrived in the Island in 1899 up to the present, through times of great progress and through

times of stress, the work has gone forward under the leadership of God-filled men and women.

The early missionaries selected and trained leaders who took their places as pastors and missionaries. While the early workers—a number of whom are still serving—did not have the opportunity for a higher education and seminary training, they were well grounded in Bible and doctrine.

Later a school for the training of pastors was started which passed through various stages until it became a part of the Interdenominational Evangelical Seminary located in Rio Piedras. Many of our pastors are not only graduates of the Seminary but also of the University of Puerto Rico—men well trained for a place of leadership in both church and community life.

In 1922 a training school for women workers, called Villa Robles, was established. This operated until 1931 when, at the time of the depression, it became necessary to close it. One of the graduates of this school is Ines Quiles who is still working as a missionary



Ruth Maldonado



Mercedes Melendez



Ana Luisa Urbina



Laura Fish



Adela Farrats



Ines F. Quiles



Petronila Nieves



Delia Vargas

under the appointment of the Woman's American Baptist Home Mission Society. Several others are active as pastors' wives.

The work was formerly under the leadership of one general missionary from the States and several district missionaries, and later under one general missionary. Today the work is directed by a group of laymen and pastors who are elected by the Convention of the Baptist Churches of Puerto Rico to make up the Committee of Pastoral Cooperation. The general missionary and the representative of the Woman's American Baptist Home Mission Society are members ex officio of this committee.

The functions of the Committee of Pastoral Cooperation are: (1) to study the needs of the field and to meet these insofar as it is possible; (2) to determine the transfers of pastors; (3) to help in drawing up of the annual budget for the distribution of the funds received from The American Baptist Home Mission Society; (4) to solve problems or difficulties that arise, and to serve as mediator in difficulties between pastors and churches; (5) to determine constructions, repairs, buying and selling of property, etc.

In view of the fact that a number of churches have attained the second goal of self-support, the function of this committee in mat-

ters pertaining to these churches is to offer help if it is requested. All of the churches give something—at least 60% of their income—to the support of their pastors, the rest of the salary being supplied by the general budget.

In this committee some of our outstanding laymen, such as Andrés Montalvo, professor in the university, and Rafael J. Rodríguez, of the Department of Labor, have given many years of valuable and sacrificial service.

In 1944 a new training school was opened in Barranquitas for the training of women missionaries. It is now directed by Laura Fish and Ruth Maldonado who are under the appointment of the Woman's American Baptist Home Mission Society. Two girls have been graduated—Ana Luisa Urbina, 1946, and Delia M. Vargas 1947. They are serving in Caguas and Trujillo Alto respectively. Four more will graduate in May.

Soon after this school started

functioning, the director, Laura Fish, requested that the Convention establish another permanent committee to help in the direction of the work of this school and of the women missionaries. This committee has been doing this in a most helpful way, especially in connection with the work of the school. At our last meeting plans were formulated for a thorough study and evaluation of the work of the missionaries. On this committee we have had the contribution of outstanding laywomen such as Trinita C. Montalvo, who went to the States last February to participate in a number of the Bible Missionary Conferences.

Working with our pastors and missionaries, our laymen and also women, in committees such as these, where problems are faced squarely and solutions sought—and found—brings to one an appreciation of all that has been accomplished during these past 50 years.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

The Hour Approaches!

Report dates: Local—April 15; Association—April 22; State—April 29

Yes, the hour approaches for reports, so let's see if we can help each other with that task.

First, we need to remind ourselves WHY we fill out reports!
(a) To evaluate our task as a Local

Society: Was it a good year or not? The report will show. (b) To let our Association and State officers see if we've been on the job and if *they* have been on the job helping us. They can help us better next year if we send in a report this year. (c) To let us add our work to that of thousands of other Local Societies, so that our Northern Baptist women show strength in their Kingdom Task. *Therefore*, we report to be counted for the Lord!

Second, HOW do we report? There is the \$64 question! There are so many reports and so many of our chairmen have never made out reports before, that they are confused by the questions, some of which overlap. Some local societies have a general report day, that is, the President calls together all her chairmen and officers, who have reports to fill out, and together they fill them out. "Two minds are always better than one" we are told, so surely all the officers and chairmen together can remember everything the Society has accomplished. Also the Recording Secretary is there with her minutes and the Treasurer with her books and those chairmen with overlapping questions on different report blanks can answer them the same because of this consultation. Yes, a report day is truly a good plan, saving many a headache, many a phone call, and it insures prompt reporting, for at the close of such a day, these reports should all be mailed at the same time. For such a Society, the hour approached and the task was done on time.

Third, the HONESTY of reporting: This is a worry to many a fine Officer and Chairman who feels she has no way of giving an absolutely exact figure in answer to some question, therefore she ought not to answer the question at all. What we often forget, as we lean over backwards in our desire

to be absolutely honest, is that we are *not* being absolutely honest either if we *fail* to answer the question at all, leaving it blank. A blank space indicates *no work done* in that field, *no money given*, or *no speeches heard*, and we did do some things along these lines. Our Lord and we, each of us, know that, to the best of our ability to remember and figure, we are being truthful about our answer to every question, so let us make this a record year in answering the questions. Either we did something and we will put that down, or we did nothing and we will indicate that definitely with the words "No" or "None" after the question.

Fourth and last but not least, let us remember that this is OUR work. Almost every report blank has a place for additional remarks, or suggestions. Let's use that space! Perhaps an idea we use in our Society is better than any used elsewhere and it can prove a big help to other Societies. We do this work as "laborers together," the one helping the other, we need each other. The task is the biggest and most rewarding of any.

The hour approaches, not as an hour to dread but as an hour in which to be counted for Our Master! Dates are: Local—April 15; Association—April 22; State—April 29, 1949.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York 16, N. Y.

Builted Together in Him

By HELEN TATE D'ABOY

IN keeping with the denominational emphasis on Stewardship, the 1949-1950 Woman's Program Book offers eight programs for the

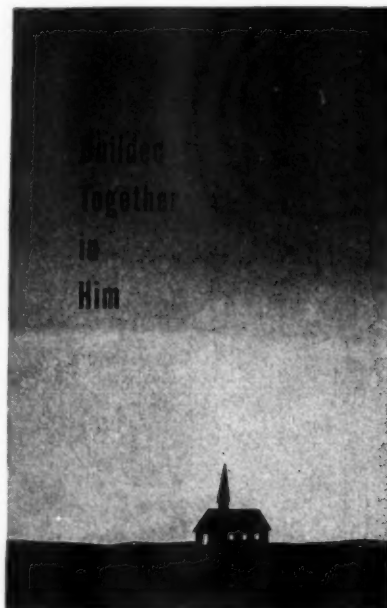
local church missionary society, each of which presents a specific Stewardship challenge.

BUILT TOGETHER IN HIM is the theme chosen by the women at the Northern Baptist Convention in Milwaukee. "In whom ye also are builded together for an habitation of God through the Spirit." *Ephesians, 2:22*.

The cover of the book shows the symbol—the small church, its slender spire pointing confidently Godward. The symbolism is clear. As increasingly the redeemed are BUILT TOGETHER IN HIM, God's love through them will overcome evil with good.

The theme hymn is, "Our Church Proclaims God's Love and Care." Words and music are printed in the Program Book and may be found in the hymnal *Christian Worship*. Copies may also be bought in sheet form so that each woman may have one.

(Continued on page 185)



MISSIONARY • EDUCATION

Goals and Gains

A program of missionary education is not an end in itself but a means to the development of people who grow more Christlike and leave better understanding of other people and act more as brethren should toward one another. All the details of methods and materials, plans and programs should have personal application and world meaning. But achievement presupposes good plans and co-operative action. The suggestions below sent by one of our missionary education chairmen to help her associates may help all who read and use them.

Read and Act!

"Believe it or not, I took your recommendation to read *Rising through the Dust*. I purchased a copy a week ago today and I finished reading it last Friday. I found it very interesting, as well as educational and inspiring. My interest in China has become very keen. As soon as I can I hope to purchase and read *Christian Voices in China*, *White Man-Yellow Man* and *Look Again at China*. I've purchased a large (30" x 24") political map of China and have marked with string the boundary of the Christian work as given in *Rising through the Dust* on page 60, first paragraph. I would like to get a list of the places in China where Northern Baptists have any kind of mission work and what the work is, such as schools, universities, etc. If you could tell me how to get such a list, I'd appreciate it very much.* Also, if you know of any other outstanding books on the missionary work being done there, I should like to read as many as

* A Book of Remembrance and Along Kingdom Highways.



Bible Book of the Month

MARCH.....AMOS
APRIL.....MARK

possible. I now feel quite sure that the Lord will have me go to China as a Missionary Teacher. Also, I'd like a copy of "Dispel the Dark" from the Department of Missionary Education. I hope to be able to promote A Church School of Missions at our church."—M. A. J., Denver

Dear Fellow Worker:

Would you like to learn how you can lighten your burden and at the same time obtain the cooperation of your pastor, church and Sunday School officers and the entire congregation of your church? Would you like to give your adult Sunday School members a "roving missionary teacher"? Do you want to interest more of your church membership in missionary work? Do you want your church to proudly display an award for outstanding missionary work?

The answer to the first question is a working *Missionary Education Committee*. This group would include persons from all branches of the church who are interested in missions. Perhaps you have a Benevolence Committee now in operation, if so, you will find it very help-

ful in coordinating your church's work. A Missionary Education Committee would be familiar with all phases of your mission program. You must not limit your work to the women of your church, and to reach the entire church membership you must have a planned missionary church program. Several people working together for the good of all will solve your problems.

The answer to the second question is *A School of Missions!* There is included in the material sent to you earlier a pamphlet entitled "Dispel the Dark." If necessary start a school on a small scale and then incorporate it in the church program plan for next year. I believe you will find at least one interested person in each adult class. You could hold your sessions during the Sunday School hour. As soon as you complete your six sessions your "students" would be able to pass their learning on to their class and to other classes. You may hold sessions on the study book for the year, or on the Bible, Missions, Stewardship, Temperance, or phases of Social Righteousness or on any subject or field that your church is interested in particularly. The study book is suggested in "Friends Through Books." Materials may be obtained from the Department of Missionary Education, 152 Madison Avenue, New York 16, New York.

I believe the answer you gave to the third question is "yes"! The way to interest more people in missions is to educate them. Education can come from books, talks, and especially from pictures. One book often overlooked is the Bible. The Bible Book of the Month should be given wide publicity. Be sure everyone knows what the Book of the Month is. Other books

are suggested in the pamphlets "Books Men Like to Read" and "Read Around the World." A few books circulated in your church membership will pay dividends.

Speakers may be had for the asking from your Speakers Bureau and the League of Interpreters.

Pictures may be obtained from the Visual Aid Catalogue, Division of Visual Aids, Council on Finance and Promotion, 152 Madison Avenue, New York, New York, as listed in "Friends Through Books." Other visual materials are listed in "Leaders Materials." Here again your Missionary Education Committee can help in selecting material and handling publicity.

For the answer to the fourth question, you have only to review the booklet sent to you earlier entitled "To Christian World Friends at Home and Abroad." Under the section entitled "Recommended Activities" you will find listed the credit that may be earned by your church. You will notice that —

No.		Credits
I	Is Committee on Missionary Education in the Local Church	10
III	Is Church School of Missions	25
V	Is Missionary Reading Program	25

You need only 100 credits to earn a certificate or a seal from the Department of Missionary Education to be displayed in a prominent place so that everyone in your church and visitors, too, will know your church is an alive and working fellowship.

There are so many in this world, here and abroad, who hunger and thirst after righteousness and we have the means to fill them. Let us not pass them by. Let us exert a little more effort so that the least of these may be reached.

Mrs. Harold Murdock,
Secretary Missionary Education,
Camden Association, N. J.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

The term *Guild Commission* is one which is coming more and more into use in the Baptist Youth Fellowship. It carries a concept of a total youth program of work of which the Guild is one part. The term Commission connotes something related to a larger whole. The Baptist Youth Fellowship brought the entire work for Youth into a unified whole.

A National Guild Commission has been set up composed of all of the girls on the Executive Board of the Baptist Youth Fellowship plus a representative of the two Woman's Boards. This Commission gives study and leadership to the Guild program and reports to the Executive Board.

In 1945 the B.Y.F. National Council gave study to some single pattern of organization and recommended that a State or Association Guild Commission be appointed by the area B.Y.F. Cabinet or Council, through which Guild work could be promoted in

these areas. The nucleus of such a Commission would be three girls, the World Service Secretary and possibly a woman suggested by the woman's organization in the area. One of the girls would be the Commission Chairman and would be a member of the B.Y.F. Cabinet.

It was felt that the establishing of such a Commission would accomplish at least three objectives: Recognize the responsibility of the Baptist Youth Fellowship for promoting Guild work as part of the B.Y.F. program and provide an avenue for doing so; Place girls in the basic planning for Guild work; Help Guild girls and leaders see the Guild as part of the total B.Y.F.

In the local Guild group it is suggested that the leadership group of girls (formerly designated as officers) be called the Guild Commission. There should be some way of designating girls who give leadership to the Guild, which is the *Girls' Program* of the Fellowship, at the same time recognizing a central set of officers of the Fellowship.

Chairman of a local Guild Commission would doubtless be on the B.Y.F. Cabinet.

In some states and associations other organizational patterns are in use. Where a present organizational pattern achieves a satisfactory working arrangement and organizational tie-in with the Fellowship organization no change may be deemed necessary at present though the plan might well be considered.

Some of the areas have been experimenting with the recommended set up. The B.Y.F. Executive Board now deems it wise to have the National Guild Commission give some publicity and promotion to the plan. Two major concerns are uppermost in the plan of these Guild Commissions—conserving of the values of Guild work and achieving an increasing co-operation and sense of unity.

Very sincerely yours,

Elis P. Kappner



National Guild Commission Meeting at Franklin College, Cay Hermann, Chairman, 5th from right. Facing the camera are Miss Elsie P. Kappen, left, and Miss Carrie Dollar, right.

New Guild House Party Program

One area in which Guild girls will be increasingly interested is that of *skills and vocations*, the Christian point of view on them, the Christian use of them. Therefore the book *All In the Day's Work* by Erma Paul Ferrari contains the complete program for a three day House Party on this subject. It is \$1.00.

For personal use of girls in the House Party and in the days immediately following a devotional booklet *God's Workmanship* containing suggestions for seven brief worship periods is available for twenty cents single copies; in quantity of ten or more, the price is twelve cents each.

Who Will Serve?

For several years now Baptist young people have been serving in Summer Service Projects at mission centers where they render valuable service and at the same time deepen their concern and discover their own aptitudes for Christian work. This year plans are

made for four projects in Baptist Christian Centers in the United States, one Students-in-Industry project at the industrial city of Detroit, one in Puerto Rico and possibly two in Europe. In general these projects will run from July 1-August 12 inclusive.

Harlem, New York City, the "color capital" of the world offers the opportunity of seeing first hand some of the social problems of today in a large city as the young people work in community service through the Baptist Educational Center. (10 projectors)

Hulett, Wyoming, in the Devil's Tower Larger Parish of Wyoming presents the challenge of a rural area and the opportunity for Christian service in small communities and friendly contacts in isolated homes. (10 projectors)

Weirton, West Virginia, will offer a great chance for service in a variety of activities as young people work and live at the Christian Center just half a block from the main gates of the throbbing steel mills. (eight projectors)

Sacramento, California, will place

young people in a cosmopolitan area of over 20 nationality groups giving them experience in a variety of daily activities with intercultural groups including a camp period. (eight projectors)

Detroit, Michigan, for the second year will appeal to young people who wish to work in industrial plants and come face to face with labor problems in the great industrial city, at the same time finding opportunity for discussion and fellowship in the project group. (30 projectors)

Puerto Rico at Barranquitas, projectors will discover problems of living on this densely populated island and will work directly in our Baptist mission in cooperation with Puerto Rican projectors. (eight projectors)

France and Germany are possible foreign projects depending upon the international situation. It is hoped that one can be placed at the Baptist Theological Seminary at Hamburg where helping to reconstruct the interior of this bombed out building and training in youth work will be some of the activities. (seven projectors each)



A Summer Service Project at Sacramento, California

Requirements for projectors call for one year of college or equivalent in work experience, approval by the project committee upon review of application, ten dollar registration fee, travel to and from the project. Costs with projects outside the United States differ.

Young people who are interested in these projects should write at once to the Summer Service Projects Committee addressing Miss Lexie Ferrell, 152 Madison Avenue, New York 16, N. Y.

This Is Our Story

A "radio" script program has been worked out for youth groups by Kenneth Dodgson and E. C. Warren for use in connection with the "Shares of Success" Program of the Northern Baptist Convention. The program has been distributed through the state offices direct to the young people of each local church. It is expected that sometime before March 13, which is designated as "Shares of Success



Facing world responsibilities

Sunday," young people will want to lay before their groups the challenge of our entire world mission in this critical year of 1948-49.

The Northern Baptist Convention at Milwaukee said that \$7,500,000 must be raised to care for our missionary work and witness around the world. But we face a stern fact. If Baptists continue to give to their missionary work for the balance of the year as they have been giving they will find the year

ending \$2,400,000 short of a goal, a goal which stands for life, missionaries, evangelism, schools, national workers, Bibles, churches, relief, literature and all the rest.

And Baptists intend to *face* it. Between now and the last Sunday in April the "Shares of Success Program" calls for the purchase of 100,000 shares of \$24.00 each to insure success of our goal. Many young people will want to do some discipleship sharing by taking one or more "shares" beyond their present giving. In some instances two young people will take a share together. Some B.Y.F. groups may wish to set a goal for themselves for a certain number of shares. *Shares must be paid by the last Sunday in April.*

In preparation for the "radio" program mentioned above, young people will find additional information in the pamphlet "I Am One Dollar," the *Crusader* for January and February and in *Missions* and *A Book of Remembrance*.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls:

I want to tell you about the most interesting vacation I've ever had. I worked hard almost every day but it was work I loved doing because I was with boys and girls.

About three o'clock on the morning of Thanksgiving Day I flew out of New York in a big Constellation. At 11 o'clock the same morning I landed in San Juan, Puerto Rico. There my friends the Reverend Aaron Webber and son David along with Miss Laura Fish met me. What fun to see Puerto Rico for the first time! San Juan and Rio Piedras are beautiful cities with wide streets and parks in some parts of the city. There are

also poorer sections of the city where many people live in small crowded houses. In one section houses are built up on heavy platforms out over the water. The children in this section of the city are sometimes ill from the dampness and dirt.

After breakfast we visited Barranquitas Academy and the Baptist Missionary Training School, at Barranquitas Academy. The buildings are good, up on a high mountain which looks out over the town and out to high green mountains. You might be interested to know that the windows do not have glass in them. Rather there are slat shutters that can be opened

or closed up tight. We saw the library book shelves that were made by the young people in the Summer Service Project in Puerto Rico last summer. How proud Barranquitas is of its library!

The Baptist Missionary Training School is housed in a most attractive small house where the girls both live and go to school. Our day in Barranquitas was a most happy one. It was a joy to meet the enthusiastic and deeply consecrated faculty in our school there. We as Baptists can be proud of our work there. Miss Laura Fish and Miss Ruth Maldonado teach the girls.

Thanksgiving is celebrated in

Puerto Rico much as we do. In the morning all the Christians go to a Thanksgiving service in the church. In the dining room of the academy a Thanksgiving Dinner was ready for us. What a good dinner it was! Perhaps you'd like to know some of the food we had for dinner: tomato juice, fried plantin (plantin is like our bananas), sweet potatoes, celery and olives, creamed corn, baked chicken and dressing, carrot and pineapple salad, squash pie and coffee. Everything was delicious!

We went on a trip around the farm. It was milking time so we saw some of the cows that had been sent to Puerto Rico from our Heifers for Relief Project. They are beautiful cows and there are two baby calves that arrived after the heifers arrived in Barranquitas. They were frisky little black and white calves. The flock of red chickens were fat and noisy. We heard that there were pigs in the barn but we did not see them. We saw acres of ground in pineapple and more acres in plantin and

many many acres in gardens. It's a farm of which one can be very proud.

Early in the evening of Thanksgiving Day we drove on to Ponce. It was church time when we arrived so we went to church in the First Baptist Church of Ponce. It was their second service on Thanksgiving Day. The morning service had been one of worship and thanksgiving. The evening service was one of Bible study.

We stayed in the home of one of our missionaries in Ponce, Miss Inez Quiles. That is where I slept for the first time under a mosquito netting. I liked staying in the Puerto Rican houses.

The next morning we visited our bookstore that produces Christian books and pamphlets in Spanish. Mr. Webber took us to see a new chapel in Ponce, an out-of-door chapel, with sides only about three feet high. There had been no church in this area and the people had wanted one so much that they helped build it. We drove from Ponce to Guayama, Cayey, Ca-

guas, where we saw our churches in each town.

Saturday Miss Petronila Nieves had invited me to meet the children of the Christian Center. What fun it was to see about sixty boys and girls! They sang and recited and played games and did some of their rhythm work. Their stories and recitation told me how much they loved Jesus. Then I told them some stories about boys and girls in the United States and how they are helping in our churches. Before I left they gave me a beautiful handkerchief. Later in the afternoon we were guests at a tea in the Webbers' house where we met the faculty from the seminary and friends in our work there.

Sunday morning we left early for Haiti and that story will have to wait until next month.

The boys and girls of Puerto Rico say Hello to you.

—*Florence Stansbury.*

How a Boy and Girl Come to Know About God

Many many years ago when the land of Burma had a king, he lived in a great palace in Mandalay amid great splendor and riches. All had to kneel when they came into his throne room, and then crawl on their knees to come to speak to him. How could a Christian missionary come to the king and tell him of God and of Jesus, God's Son? The king hated foreigners and the new religion about God.

One missionary struck upon a plan. The missionary had brought some toys for his children to play with so that they would be happy in their home in Burma far away from their friends in America. One of the toys was a little dancing man. You could wind the spring inside him, and he would dance and cause the children to laugh very much. Another was a little



A School Band at Cueto, Cuba, which was visited by Miss Florence Stansbury on her recent trip to Northern Baptist mission fields

music box that would play a pleasant tune every time you opened its lid.

The Burmese king was very fond of playing games and loved to spend hours watching games and dances. The missionary thought, "I will go to Mandalay and show these strange and wonderful toys to the children and people of the town and perhaps the king will hear of these strange toys and want to see them. When I show the king the toys, I can also tell him of God and of our Bible." The missionary did just that! Everyone in the town was talking of the strange and wonderful toys of the white foreigner.

Soon the children of the king's palace had gone out to see them and the whole palace was talking of the white foreigners dancing and singing toys. The king heard this too and wanted to see the toys for himself. He sent a messenger to go to the missionary and tell him that on the very next day, he should bring the toys to the throne room of the king so the king could see the strange sight for himself.

The next day, the missionary went to the palace of the king and was taken up to the throne room. In order to see the king, the missionary knelt down on his knees and crawled toward the king. The king commanded him to stand and was delighted to hear that the white foreigner could speak Burmese. He wanted to see the toys! The toys were unwrapped. The dancing man danced, the music box played, and the many other toys caused the king much laughter and joy. It was then that the missionary mentioned that he had with him a Bible, which was a wonderful book telling of heaven and the way to heaven from this earth. "Would the king like to have a copy of this wonderful book so that he could read it for himself." The king said he was very

busy and didn't have time to read the book but that he would ask three of his courtiers to read it and report to him of what the book said. The missionary was very happy that the king had accepted the Bible.

The courtiers read in the Bible of how God created the heavens and the earth and all the peoples of the earth. They read how God loves the people of the earth and sent his son Jesus to teach them of goodness and love, and the way to heaven. The courtiers feared that if they told the king about God and his son Jesus that he would have them beaten and cast from the palace.

When the day came for the courtiers to report to the king about the Bible of the white foreigner, they told him that it was a strange book. They made fun of it and laughed about the stories in the Bible. They told the king the story of Jonah and the whale, and the king laughed that such a strange story should be in the foreigner's book.

When the missionary heard that the courtiers had made fun of the Bible before the king, he was very sad that his mission to the king had failed. But it had not failed! One of the courtiers who read the Bible believed in God and taught his children about God. Later he even sent them to a distant city where there was a mission school so that they could learn more about the God who had created the heavens and the earth, and of His Son Jesus. Both the son and the daughter of the courtier became Christians at the mission school. The son went on to study the Bible

in another school and became a minister to help teach his own people about the one true God so that the missionary's visit to the king's palace had not failed after all.

Thus it was that a little toy man that danced, and a little box that could sing, and other strange and delightful toys caused a little girl and a little boy to know about God.—*Paul Hasel, Burma.*

SHARE OF SUCCESS

(Continued from page 173)

every friend of our World Mission cause may have a chance to buy one or more Shares of Success. The churches thus have an opportunity to conduct one of the most crucial, informative and inspiring services in the history of Northern Baptists. On March 13 the churches will have the opportunity, in the simultaneous use of the recordings, to hear the voices of Dr. Nelson, Dr. Fleming and Dr. Johnson and committees will be on hand to make available the Shares of Success. Through the use of coupons the \$24 Shares will be payable through the weeks leading up to April 30.

From comments of laymen and pastors in many areas, it is already apparent that in addition to its success in meeting a critical financial issue, this program is inspiring dynamic interest in the support and strengthening of our World Mission.

WOMEN OVERSEAS

(Continued from page 175)

Therefore pray. I also will pray. I encouraged them thus, and we prayed together. The answer to that prayer was this—Sayama Ma Ngeh, who had a teacher's certificate and worked in the American Hospital in Moulmein, moved to the village of Hsingu with her household and has opened a school there! God is very good."



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THE OPEN FORUM

(Continued from page 178)

Reproductions in miniature of the cover design are again being printed this year in seal form. They may be purchased for place cards, year books and publicity.

Theme Hymn song sheets and seals may be ordered from the Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y. Price—one cent each.

The Home Mission theme for the year is "Cooperation For A Christian America." The study book, *MISSIONS AT THE GRASS ROOTS* was written by *William B. Shriver*.

The Foreign Mission Theme is "Japan" and the author of the study book *JAPAN BEGINS AGAIN* is *William C. Kerr*.

Program titles and sub-titles are:

BUILD TOGETHER IN HIM, A Spiritual Life Program of Prayer and Worship.

TIME—TALENT—TREASURE, A Program on Stewardship.

THE HOUSE THAT LOVE BUILT, A Christian Center Program.

THE CITY OF GOD, A Christian Citizenship Program.

THE STAR APPEARETH, A Christmas Program.

BUILDING A BRIDGE OF UNDERSTANDING, A Program on Japan.

TOGETHER FOR A BETTER AMERICA, A Home Mission Program.

ABROAD WITH THE GREAT BUILDER, A Foreign Mission Program.

Special features include—Installation Service, Love Gift Dedication, White Cross Prayer and Dedication Service.

It is the prayer of the committee that these programs will be of help to local Program Chairmen and that they may challenge the thinking and stir to active stewardship the women of our great Northern Baptist Convention until all are **BUILD TOGETHER IN HIM**.

To the Ephesians,
1900 years ago,
Paul said:—

"And be ye kind one to another,
tender-hearted, forgiving one
another, even as God for
Christ's sake hath forgiven you."

133 years ago a small group of men and women decided to dedicate a part of their time to a wider distribution of the Scriptures, believing that God's Word alone would, in time, make us all "kind to one another."

Today, thousands of men and women systematically set aside certain money with which they secure Annuity Agreements from the American Bible Society.

Two benefits follow: — first, a regular income for life; and, second, you know that later a portion of your money will be used to print and distribute the Scriptures.

Recently the American Bible Society prepared an interesting booklet entitled "Your Gift that Lives." We believe you will enjoy reading about the important part you may still play in spreading the Gospel to all nations. May we send you a copy?



AMERICAN BIBLE SOCIETY

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NEW YORK 22, N. Y.

AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.
Gentlemen: Please send me, without obligation, postage prepaid, the illustrated booklet, "Your Gift that Lives." B-11

Name _____

Address _____

City _____ State _____

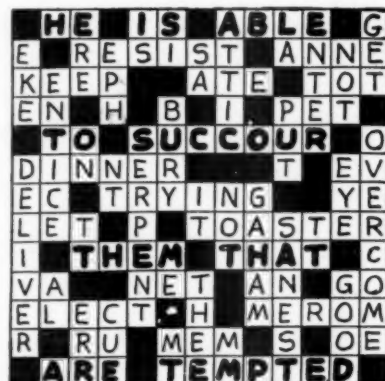
MISSIONS CROSS WORD PUZZLE PAGE

No. 55—Judgment

ACROSS

1. Arranged
5. Student at Military or Naval Academy
10. "prepared his throne . . . judgment" Ps. 9: 7
11. ". . . shall judge the world" Ps. 96: 13
12. "the day of the Lord . . ." Isa. 13: 9
13. "Stand in . . . , and sin not" Ps. 4: 4
14. Right Reverend
15. "for . . . inheritance unto you" Ezek. 47: 22
16. "shall judge the . . . and the dead" II Tim. 4: 1
17. "As the . . . panteth after the water brooks" Ps. 42: 1
19. "I . . . no pleasant bread" Dan. 10: 3
20. Compass point
21. ". . . man's work shall be made manifest" I Cor. 3: 13
22. Chapter

23. "every man's work of what sort . . . is" I Cor. 3: 13
25. Street
27. "and judgment . . . come" Acts 24: 25
28. God shall . . . the righteous and" Eccl. 3: 17
30. "the righteous judge, shall give . . . at that day" II Tim. 4: 8
31. City of Benjamin I Chron. 8: 12
33. "when ye depart . . . of that house" Matt. 10: 14
34. Opinions
36. "shall . . . every man according to his works" Matt. 16: 27
38. Sancta Virgo (Holy Virgin)
39. "not the angels which . . . in heaven" Mark 13: 32
40. "according to that he hath . . ." II Cor. 5: 10
41. "we must all . . . before the judgment" II Cor. 5: 10
43. "shall judge him . . . the last day" John 12: 48



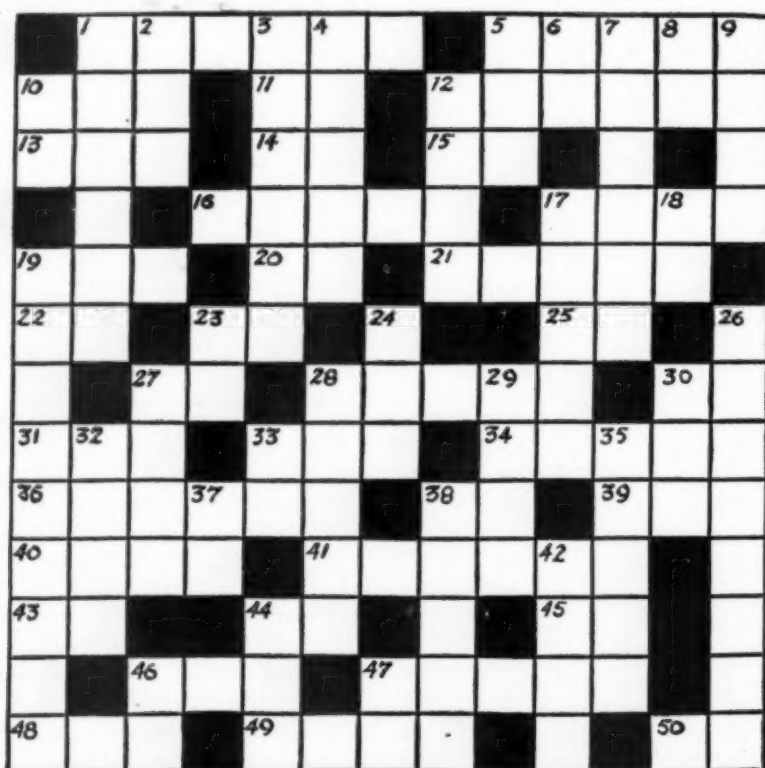
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Last Month's Puzzle

44. Nova Scotia
45. New Testament
46. "by . . . judgment which he executeth" Ps. 9: 16
47. "arise, O God, judge the . . ." Ps. 82: 8
48. ". . . wisdom . . . understanding" Prov. 4: 5
49. "shall bring every . . . into judgment" Eccl. 12: 14
50. Anno Domini

DOWN

1. "whatsoever a man . . . , that shall he also reap" Gal. 6: 7
2. Native mineral
3. "and . . . my hand into his side" John 20: 25
4. Awesome
5. Study carefully
6. "I . . . the good shepherd" John 10: 11
7. ". . . from me, ye that work iniquity" Matt. 7: 23
8. And
9. "hath one . . . judgeth him" John 12: 48
10. Fourth note in scale
12. "there was a . . . baken on the coals" I Kings 19: 6
17. Father of one of Solomon's officers I Kings 4: 10
18. Railway
19. "give every man . . . as his work shall be" Rev. 22: 12
23. Innermost moon of Jupiter
24. ". . . after this the judgment" Heb. 9: 27



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26. "to be . . . unto judgment" II Pet. 2: 4
27. "and out of the . . . of Bethlehem" John 7: 42
28. An apostle and betrayer of Christ Matt. 26: 47
29. "shall . . . account thereof in the day of judgment" Matt. 12: 36
30. "and . . . every good piece of land with stones" II Kings 3: 19
32. Gaseous element
33. "whether it be good . . . bad" II Cor. 5: 10
35. Same as 47 across
37. Diphthong
38. "every idle word that men shall . . ." Matt. 12: 36
42. "The . . . are a people not strong" Prov. 30: 25
44. ". . . heaven and a . . . earth" Rev. 21: 1
46. Size of shot
47. Ancestor of Jesus Luke 3: 28

Shanghai is Wonderful

By GERDEN L. JOHNSON

SHANGHAI is wonderful! How can I best describe its teeming milling, throngs? Pedicabs are everywhere. Throngs choke the sidewalks and streets. Horns are tooting loudly, which seem to make little impression against the constant din. Vendors, with stalls perilously pushed in together, each calls his wares in a sing-songy way. Pedestrians are forced to walk in the road which is equally crowded. Shanghai, ever changing, exciting, here is dirty and sordid and there is clean and beautiful. Beggars in dirty, ragged clothes mournfully chant and wave their hands to passers-by. Coolies bent nearly double, pull heavy loads, chanting as they go their way. Men with baskets fastened on each end of a bamboo pole, mothers with tiny babies in their arms, business men and pretty Chinese ladies—all make a picture of the constant and

vital life flowing on about us. The travelogues can give you the same picture, but the pulse of Shanghai can only be felt by those who dwell therein, such as a Chinese woman bowing before a stone goat in our yard and burning incense there, or the superstitious belief of the Chinese that to scrape the skin until red will release poison gases and

relieve the sufferer. I saw one mother hold her baby across her lap face down with his head pinioned under her left arm, scraping his back, arms and neck until the blood came to the surface. The baby was writhing and screaming, but the mother went heedlessly on, thinking she was relieving the baby from pain.

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BOOK REVIEWS

(Continued from page 165)

dom of life in the parsonage. Excitement, pathos, humor, perplexity—all are found in a story that is stranger than fiction. (Macmillan; 204 pages; \$2.75.)

► **EUROPE BEHIND THE IRON CURTAIN**, by *Martha L. Moennich*, who after four and a half month journey through 15 countries in Europe, where Communism is making its impact felt, has reached the conclusion that the Russian influence must be halted or all of Europe will be bound by communistic chains. The book is full of reliable first-hand information about the tragic and devastating results that follow in the wake of communistic aggression. (Zondervan; 153 pages; \$2.00.)

Books Received

MAN'S DISORDER AND GOD'S DESIGN, A one-volume omnibus of four books containing the Amsterdam Assembly Series of the First Assembly of the World Council of Churches, with the message adopted at Amsterdam, Harper and Brothers, 858 pages, \$5.00.

THE AUDACITY OF FAITH, by *Allan A. Hunter*, Harper and Brothers, 154 pages, \$1.75.

THE BEST OF STUDDERT KENNEDY, with a tribute by the late William Temple, Archbishop of Canterbury, Harper and Brothers, 174 pages, \$2.00.

HIDDEN HIGHWAY, Stories of missionary adventure on the Afghanistan

frontier, by *Flora M. Davidson*, Revell, 192 pages, \$2.00.

HOW TO LIVE EFFECTIVELY, by *J. R. Sneed*, 112 pages, Revell, \$1.50.

ON WHOM THE SPIRIT CAME, A Study of the Acts of the Apostles, by *Miles W. Smith*, Judson Press, 253 pages, \$2.50.

WE WORSHIP TOGETHER, A Guide for leaders of children's groups, by *Mary Grace Martin*, Judson Press, 229 pages, \$2.25.

GOD WAS IN CHRIST, An essay on incarnation and atonement, by *D. M. Baillie*, Charles Scribner's Sons, 213 pages, \$2.75.

LIFE VICTORIOUS, A Testament of Faith, by *Joseph Fort Newton*, Revell, 111 pages, \$1.25.

HOW RICH THE HARVEST, Studies in Bible Themes and Missions, by *Samuel M. Zwemer*, Revell, 120 pages, \$1.50.

ABRAHAM LINCOLN AND THE BIBLE, by *Clarence E. Macartney*, Abingdon-Cokesbury, 96 pages, \$1.25.

TOWARD THE GREAT AWAKENING, What evangelism can do for the individual and the church, by *Sidney W. Powell*, Abingdon-Cokesbury, 173 pages, \$2.00.

THE COMMON VENTURES OF LIFE, Marriage, Birth, Work, Death, by *Elton Trueblood*, Harper and Brothers, 125 pages, \$1.00.

KEEPING MEN ON THEIR FEET, by *Frederick K. Stamm*, a collection of 24 sermons, Harper and Brothers, 192 pages, \$2.00.

HUMAN ADVENTURES IN HAPPY LIVING, by *William L. Stidger*, Revell, 151 pages, \$2.00.

THE ANGEL STANDING, or Faith Alone Gives Poise, by *Archibald Rutledge*, Revell, 48 pages, \$0.75.

ONE INCREASING PURPOSE, the Life of Henry Winters Luce, by *B. A. Gar-side*, with an introduction by H. P. Van Dusen, Revell, 271 pages, \$3.75.

FOUR THOUSAND YEARS OF CHRISTMAS, by *Earl W. Count*, Henry Schuman, Publisher, 95 pages, \$2.00.

SPURGEON'S MORNING AND EVENING DEVOTIONS, Condensed and edited by *David Otis Fuller*, Zondervan Publishing House, 376 pages, \$2.50.

GRACE ABOUNDING, by *John Bunyan*, a reprint of his famous autobiography, Zondervan 117 pages, \$1.50.



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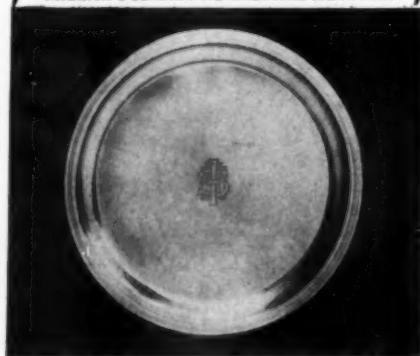
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Dollars for Peace

An open letter to Northern Baptists from a Special Committee of the General Council

We, the undersigned members of the General Council, appeal to all Northern Baptists to contribute to the Dollars for Peace program to advance the Baptist World Peace Movement inaugurated at the Northern Baptist Convention in Milwaukee last May. The Council on Christian Social Progress was asked to carry on the program and has tried to do so with the very limited funds made available. About \$3,000 has thus far been received from about 1,800 individuals from Maine to California. To do even a minimum job will require at least \$10,000. There is no item in the budget for this vital program, hence this appeal is made in the

belief that thousands of Northern Baptists, if reminded of the need, will respond. The General Council has endorsed the program and has noted with interest the progress already made. The next steps await your contributions to the Dollars for Peace Movement, Council of Finance and Promotion, 152 Madison Avenue, New York 16, N. Y. Remember, you can make peace.

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Tacoma, Washington
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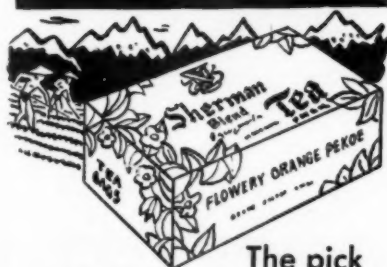
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INSURING THE FUTURE

← Commissioning of new A.B.F.M.S. missionaries to Japan: Rev. W. W. Parkinson, Candidate Secretary, Rev. and Mrs. B. L. Hinchman (who are now in language study in Tokyo), Dr. Harold N. Geistweitz, Pastor, and Foreign Secretary Dr. John E. Skoglund at the Lakeshore Avenue Baptist Church of Oakland, California, October, 1948

WE CAN INSURE THE FUTURE of Northern Baptist mission work by the sending forth of such consecrated and talented young people as this fine couple from West Virginia, shown here in their Commission Service at Oakland, California.

YOU CAN INSURE THE FUTURE support of these and others of our world-wide representatives by including a bequest in your will in favor of the American Baptist Foreign Mission Society or the Woman's American Baptist Foreign Mission Society.

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More than Ever at Home in India

After the turmoil of the years of war and the more recent upheaval of independence, India today seems to be more friendly than ever to American missionaries

AGAIN I am back in India, in the midst of its disease, poverty, uncleanness, ignorance and spiritual darkness, among a people who are as worthy of the love of God in Christ as any people. On every hand, it seems to me, the people are more friendly than ever before. The coming of independence has been of great psychological benefit both to the Indian people and to us. Eight years ago many people in the United States said to us, "You had better not go out to Burma now. War is coming, and you will get caught out there." We said then, "The Lord's work must be carried on, come war or peace. The fact is, the darker the clouds, the greater the need to preach the gospel everywhere." You know the story of what followed. But because we came to Burma and later to India, and because we worked along side many workers out here, we were able to see nearly 2,000 people converted and baptized, in the fields where

By MAURICE BLANCHARD

we were working. Many of these people might never have been saved, if we had not come.

This time, when we started out for India, others were saying again,

"Now is not the time to go out there. You had better stay at home. You don't know what is going to happen in the next few years." Our reply again was, "The proclamation of the gospel throughout all the earth is the greatest privilege God has given to His people, and we cannot wait until everything is nice and pleasant to begin the task."

I must say that Mrs. Blanchard and I feel "at home" out here now more than ever. We both have remarked to each other how much easier it has been to settle at this time than it was the first time. And that is a good thing, for we have come to a new station.

Because of the World Mission Crusade, it has been possible for our Telugu Mission to send a few



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of us missionaries out into stations that have been without a resident missionary for several years. Kani-giri is one such station. It is a good thing we have been able to bring so many things with us, for there is no furniture in this bungalow, and we will need everything we have. You will be glad to know that not a piece of our china or glassware was broken; so the time and care spent in packing was not wasted. It will be a month before the rest of our freight arrives. In the meantime, we shall have a meeting with all the workers and many of the Christians of this field and I will visit our churches.

Will You Be There?

It is not too soon to make plans to attend the Northern Baptist Convention which will be held in San Francisco, Cal., May 26-June 3, 1949. A large attendance is desired because this is a centennial year in California and Baptists have not assembled in national convention on the Pacific Coast since the annual meeting in 1939 at Los Angeles. Churches that have not yet taken action should do so soon by authorizing their pastors to represent them and by making provision in the church budget for 1949 to cover their expenses.

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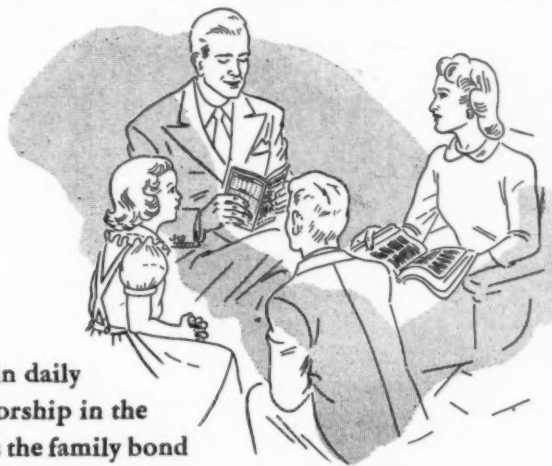
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Caught by the Camera

Illustrations in this Issue

BURMA—All Burma Baptist Woman's Missionary Society, 175.

CUBA—School Band at Cueto, 183.

INDIA—Map, 141; Street scene, Railroad yards, 142; Madura Temple, Baby clinic, 143; Bazaar, 145.

MISCELLANEOUS—National Guild Commission, 181; B.Y.F. summer project, 181; Facing world responsibilities, 182; City Mission projects and scenes, 152-158; Scenes at Richland, Wash. 166-168; Shares of Success Poster, 173.

PERSONALITIES—Madame Chiang Kai-Shek, 140; Ruth Maldonado, Mercedes Melendez, Ana Luisa Urbina, Laura Fish, 176; Adela Farrats, Ines F. Quiles, Petronila Nieves, Delia Vargas, 177; R. D. Sharpe, S. B. Hazzard, W. W. Bloom, R. L. Mayberry, A. R. DeMott, 152; W. A. Diman, R. C.

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Ostergren, L. W. Bumpus, W. E. Smith, 158.

► **IS GOD IN THERE?** by Charles T. Leber, gets its title from a question a child asked a man about to enter church: "Is God In There?" After reviewing the opportunities and the grave tasks confronting the Christian church throughout the world, and seeing men, "as never before, in our generation at least, making such a demand for

the Truth that will set them free," the writer calls for action from Christians that apparently, "do not sense the present, impending dangers threatening the peace and influence of the church." These pages pulsate with provocative facts, gripping illustrations, and an unshaken faith that the church will be able to say to the world, "God Is In There." (Revell; 205 pages; \$2.50.)

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